ol. XI. No. 1 JANUARY, 1945

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THE EAST & WEST REVIEW

An Anglican Missionary Quarterly

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EDITORIAL NOTE

THE LATE ARCHBISHOP

THE astonishing tributes to the late Archbishop which have poured in, in a great spontaneous flow, from the leaders not only of our Communion, nation, and empire, but from the United States, the Roman Catholic Church in this country, the Orthodox Churches in Russia, Greece, Roumania and Bulgaria, the French Reformed Churches, and our own Free Church Communions are the measure of the world's loss of a great-hearted man.

Great-heart he was in range of sympathy, in massive courage, in geniality, in joy.

At œcumenical gatherings, on national occasions, in the Church Assembly, at the annual meetings of our missionary societies, the radiant freshness of his faith in the universal Christ welled up and bubbled over.

His sublime and serene theological conviction was matched by the homeliness which put the shy questioner and the embarrassed foreign ecclesiastic completely at their ease.

To call him the apostle of universalism is not to overlook the sternness of his conviction "in respect of sin and righteousness and judgment." It is to hail him as the man to match the hour of which he spoke in his enthronement sermon at Canterbury in words which have already become famous:

> As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last one hundred and fifty years. Almost incidentally the great world-fellowship has arisen from that enterprise. But it has arisen: it is the great new fact of our time.

"As though in preparation for such a time as this" God raised up William Temple, and it is almost unbearable that he has been called from us.

Bishop Edward Talbot was once asked what he meant by "being a Catholic." He replied: "I mean that it doesn't much matter what happens to you or to me as long as the life of the Church goes on."

The late Archbishop would assuredly have endorsed this judgment. The life of the Church *will* go on enriched by the voice and laughter and holiness of one who "being dead yet speaketh."

Remember how gloriously rooted in theology were his statesmanship, his social passion, and his missionary enthusiasm. Remember that Christendom will be won to unity by the ministry of the great-hearted.

CHRISTIANS UNDER FIRE

(A Broadcast Address)

By PHILIP STRONG*

EIGHT years ago I went out from this country to New Guinea as Bishop. Together with other members of my staff, I was in Papua throughout the campaign of 1942–43 which eventually expelled the Japanese from my diocese, and I am now on a visit to this country to rally support for the reconstruction and advance of our work.

During the last two years in New Guinea I was asked many times to address large numbers of men of the Australian and American Forces on the work of missions. The story of missionary endeavour in Papua is certainly a remarkable one. In speaking to-day about my own mission—the Anglican Mission—I do not forget that there are also other missions at work in other parts of New Guinea—the London Missionary Society, the Methodist Mission, and the Roman Catholics—who have, too, their own remarkable stories. I remember the amazement I felt when I first reached New Guinea eight years ago to see the wonderful enthusiasm and devotion of the native Christians, and the more so when I realized that forty-five years before not one single person in the whole of that area had ever even heard of the name of Jesus. For it was only fifty-three years on August 10th last since the pioneers of the Anglican Mission landed on the N.E. shores of Papua amongst a people who, at that time, were wild, primitive, savage and cannibalistic, and set up the first mission station on a mountain plateau which, until then, had been renowned as a fighting ground of cannibal tribes.

To-day on that old fighting ground there stands a great permanent Cathedral, built of reinforced concrete, which has been a source of real amazement to hundreds of men of the Allied forces during the latter days of the war in the Pacific. They never expected to find a building of that kind in New Guinea of all places. They have been still more surprised to find incorporated in its pillars stones from Westminster Abbey, Canterbury Cathedral, and other cathedrals—all symbolic of the continuity of life with the early days of Christianity in this country.

The building of this Cathedral has been unique; it has been built by the Papuan Christians as a thank-offering for the blessings they have received through the coming of the Gospel of Jesus Christ. For the building of this Cathedral they gave not only their offerings, they gave themselves, their labour; for five or six years there was a constant stream of voluntary native labourers coming down from all the different

* The Right Rev. Philip Strong has been Bishop of New Guinea since 1936.

eas where the Mission is now at work, and people who a short time fore were living in enmity, in fear and dread of one another, were nding themselves together as one family to raise up this great building the glory of God. Apart from its spiritual significance, it says much, o, for the capacity and latent possibilities of the Papuans who had eviously had no experience of such work and who fifty-three years go were living—one might say almost literally—in the Stone Age.

They have had to jump, you will realize, within the short space of ty years, the great chasm between the Stone Age and this present ge, from which it has taken our race thousands of years to evolve, nd then, on top of this, they have been plunged into the horrors of modern war. It is remarkable how well they have been able to adapt emselves to the demands of these new conditions and circumstances. he late Sir Hubert Murray, a Lieutenant-Governor of Empire-wide pute, who for many years had governed under the motto, "Papua or the Papuans," said at the time of the consecration of the Cathedral: The building of this Cathedral confirms an opinion I have long been orming that the only limit of what the Papuans ultimately will be able o do will be the limit of what we can teach them."

Many times during the war days it has been a moving sight to see, neeling together in this Cathedral, men of divers races and colours. he Cathedral had barely been consecrated and the Jubilee of the lission kept when the war came to the Pacific, and it was obvious nat Australia was in imminent peril of invasion. It must ever remain miracle that the Japanese did not in those early months of 1942 overhelm Port Moresby and the whole of New Guinea, and strike into ne heart of Australia. If they had done so the war in the Pacific might ell have lasted for years, with great cost to Britain, and, indeed, to he whole Empire.

At the very outset the missionaries had to decide quickly on their lan of action. Should they remain at their posts? Or should they vail themselves of the opportunities which were given to the other hite people to leave? It was not really a hard decision, for the issionaries all felt that they could not possibly consider leaving work o which they had been called by God and sent by His Church, a work hich they considered to be most vital. They felt that they must stand y their trust, then more than ever. They were well aware, of course, hat such a decision might involve—that the country might be overhelmed by the enemy, that it might mean death or imprisonment. hey did not claim that their decision to remain was particularly heroic; n the other hand, they felt it would be extremely unheroic not to do o. For they regarded themselves as soldiers of Jesus Christ; and if oldiers of our earthly king may not, without shame, desert their posts, ow much less those of our Heavenly King?

And so it came about that, in the early months of 1942, our little and of white missionaries, men and women, continued at their stations n the N.E. coast, scattered about in twos and threes along a line of oo miles, and at that time they were almost the only white people emaining on that coast; and it was the Mission that received the first ostile attack of any kind on that N.E. coast when, in March, its Mission

Boat was bombed and machine-gunned, but, on that occasion, ma
vellously preserved. And then, in July, the enemy invaded that are
choosing one of our largest and best mission stations, Gona, as h
landing place.

Gona was the main medical station of our Mission, as well as th
centre of a fine school and vigorous church life. The work of Go
was going on on that station right up to the last hour before th
Japanese landed. From Gona the enemy struck inland across th
almost impenetrable mass of mountains forming the Owen Stanl
Range, arriving at the beginning of September at the back-door
Port Moresby itself. The outlook for Papua then, and, indeed, f
Australia, looked black, but only just in time the gallant Australi
and American forces entered the breach and fought that terrible cam
paign in which the Japanese were slowly but surely driven back ov
the mountains, back to the coast on the other side, in which one
the last and fiercest battles was fought on the Mission Station of Gor
It was during that period that nine out of thirty-six of our missionari
suffered martyrdom for the cause of Christ and His Church. Five m
and four women, and with them two Papuan missionary workers, we
all cruelly done to death.

But I must pass on to speak of the Papuans' contribution in t
New Guinea campaign. The Commander-in-Chief himself said at t
end of the Papuan campaign that it could not have been successf
without the loyal support and invaluable services rendered by thousan
of native Papuans, who not only assisted our troops as carriers a
in countless other ways, but, as stretcher-bearers, saved the lives
scores of hundreds of wounded men of the Australian and Allied forc

None but the sure-footed Papuans could have carried out the wound
from the places in which they fell. The wonderful thing is not th
they did this work, but the way they did it—the gentleness, sympath
and tenderness that they showed. One of the highest military autho
ties in Port Moresby told me that during those grim days it was a po
of honour among these Papuan stretcher-bearers that they would n
give vent even to a groan, lest if they groaned the wounded man shou
think they found it a burden. They looked upon him as a brother—
white brother. And if by any chance those stretcher-bearers slipp
(and oh! how easy it must have been to slip on those slopes) or stumbl
in the maze of roots and jungle growths, and jerked the stretcher, th
would turn with the most profound apologies to the wounded ma
It was this sympathy and gentleness which won the hearts of t
Australian troops and inspired one of those who was thus carried c
to write these lines:

> Bringing back the badly wounded just as steady as a hearse,
> Using leaves to keep the rain off and as gentle as a nurse,
> Slow and careful in bad places on the awful mountain track,
> And the look upon their faces make us think that Christ was black

Great numbers of men of the Australian and American forces ha
made no secret of the fact that their opinion and outlook of the val

of missions has been completely changed. One man who had been stationed near a mission station and had seen the daily life of the mission, its educational, medical, and spiritual work, its care for the whole man, body, soul, and mind, said quite simply one day to the missionary in charge: "You know, it makes one realize that Jesus Christ is a real person." Many hundreds of others have seen only the native Christians, away from the mission atmosphere, in labour camps in military areas, practising their religion; they have heard them singing in the tropical night their Evensong, and, better still, they have seen them manifesting the fruits of their Christian teaching in their lives. Our troops have realized that those finer qualities of tenderness, sympathy, and gentleness are not the qualities you expect to find in head-hunters and cannibals. Something has happened since those days, even though they are not much more than fifty years ago. A great work has been done, it is true, by the past rule of wise and beneficent governments, but even law and order and justice would not by themselves produce those finer qualities. Those finer qualities come from one place alone, even from the heart of Jesus Christ.

Thus the old fallacy that missions to the heathen were misguided and the fad of a few pious fanatics, and that the heathen are better left alone, has been exploded like many other things by this war. The natives have not been, are not, and will not be left alone by the material and more sordid interests of our civilization. Why should they be deprived of the highest and best that is in our civilization, and that can produce the highest and finest qualities in human character? The blunt truth is that if the natives of New Guinea had been left alone by Christian missions there would be scores of hundreds of white men whose bones would be lying to-day on the Owen Stanley Range or in the jungle fastnesses of New Guinea, and hundreds of widows and bereaved mothers in Australia and America.

Yet missions have never had the support either of workers or of money which they needed to carry on and extend their work, and they have paid a heavy price in this war. In the Lutare, besides the replacement of murdered missionaries and the reconstruction of ruined mission stations, there is now, too, the need of building a new mission boat.

What a vindication of this most vital work has come out of this welter of suffering, death, and destruction! Surely, if God has been able to do so much in so short a time with so few, backed up by a mere handful at home, what could He not do if many were prepared to go with Him into this work and to trust Him to the uttermost, backed up by the multitudes at home, and how much there is to do! There is Papua and the whole of the great island of New Guinea, and the whole of the vast Pacific, and indeed the whole world to be won for Christ. The finest and most challenging battle cry the world has ever received is still His last great Charge, "Go ye into all the world and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

THE HUBLI SETTLEMENT

A CHAPTER CLOSED

By RICHARD DYKE ACLAND*

BY the time this article is likely to be in print the S.P.G. will have withdrawn from a piece of work which, for exactly a quarter of a century, has been one of its most interesting undertakings in India—the management, on behalf of the Government of Bombay, of a large Industrial Settlement for the reformation of criminal gipsy tribes at Hubli, a town at the southern end of the Bombay Diocese, about half way between Poona and Bangalore.

India has many gipsy tribes, all of them picturesque, most of them criminal, each of them specializing in some particular line of business, criminal or innocent, and all of them adept at evading interference or justice by slipping over one or other of the provincial or state boundaries into a different jurisdiction.

Which of British India's provincial governments should have the credit of discovering the Settlement method of dealing with criminal gipsy tribes I do not know, but I believe I am correct in saying that it was to follow the example and abet the efforts of the Madras Government that an earnest Christian member of the I.C.S. in Bombay persuaded his Government to adopt the Settlement method and, further, to entrust the management of some of the settlements to missionary societies.

The method is that when a gipsy, or party of gipsies, has been convicted of a crime, he or they are put in prison, and the rest of the group or clan are interned in a barbed-wire enclosure on the outskirts of a town where regular work can easily be found for the internees in mills, workshops, or as labourers. From these settlements the men go out to work, as do some of the women too, and so earn their living, and for the young each settlement has its school and workshops, and for the sick a dispensary. To prevent absconding, roll-calls have to be answered and watchmen are on duty day and night.

The general idea of the Settlements is to accustom the people to regular work and teach them to prefer it to their former way of life, and as soon as a settler is judged to have grasped this lesson and to be unlikely to return to criminal ways he is allowed to live outside the Settlement, and even to return to the village to which, in spite of gipsy wanderings, he properly belongs. Ultimately, if the Settlement policy succeeds, the good work will have been done, and the Settlements, after dwindling in number and size, will be closed. To some extent this has already happened. Settlements are fewer and smaller than they were, and at Hubli the decrease in numbers, leading as it did to a decrease in the Government maintenance grant, which was a capitation grant, was causing difficulty, and a fresh basis for the grant had to be obtained. It was very willingly given.

To some extent, however, decreasing numbers are not a sure sign of success. The decrease may be due to hasty releases and to want of zeal on the part of the authorities responsible for ordering internments.

* The Rt. Rev. R. Dyke Acland has been Bishop of Bombay since 1929.

During the Congress régime both these causes of reduction were at work. The whole policy was thought despotic; releases were hastened and internments discouraged.

But even if the method were pursued enthusiastically, hundred *per cent.* success was scarcely to be expected. The habits of centuries are not easily changed; nor are the habits of a life-time; and our missionaries at Hubli have consistently said that the great hindrance to their work was the addiction to old ways, old superstitions, old quarrels and jealousies, of the grandfathers and grandmothers of the tribes. If only they could have been weeded out, and work concentrated on the young, success might more easily be achieved. But that would have meant a despotism indeed and a breakdown of family life that only a totalitarian government could be brutal enough to attempt. Grandfathers and grandmothers must and will remain a hindrance, and it is perhaps worth pointing out that in India their influence is beyond anything we know in England, because under the prevailing joint family system the rising generation is continually under the thumb of its elders to an extent unknown to us.

That such Settlements offered a splendid field for Christian social service, and perhaps also for evangelism, is obvious. It is no wonder that, among other societies, the S.P.G. gladly took up the work when, twenty-five years ago, charge of a Settlement being opened at Hubli was offered to it. Readers acquainted with the Society will know that it was peculiarly fortunate in the missionaries already in the Diocese, the Rev. A. L. Bradbury and Miss C. M. Edwards, whom it was possible to transfer to the new work. Great gifts of organization, sympathy, courage, and common sense were required, and these qualities, along with enthusiastic belief that the work was worth doing and could be successfully done, were possessed in an exceptional degree by these two missionaries and others associated with them. So it came about that for something like twenty years the Hubli Settlement, its band of workers, and its glorious church, built with Settlement-trained labour directed by Canon Bradbury, decorated with tribeswomen's embroidered needlework, and echoing to Canarese lyrics composed by Samuel Mara, the Indian priest, became famous in the annals of the Society.

From every point of view this fame was justified. Government regarded the Settlement as a model, and sent its own workers to be trained there, and entrusted to the ladies the most difficult reformatory work among women and the care of remand homes for children committed from Children's Courts. A reasonable proportion of settlers were responding to the influences brought on them, and though drunkenness, fights, and thefts continued, as in other Settlements, to punctuate its life, it was a happy Settlement, fulfilling its purpose satisfactorily, its released settlers in the free colony steadily increasing, and, as the scenes showed when Canon Bradbury and, a year later, Miss Edwards retired, not lacking in appreciation of the love and understanding that had been expended on it.

Considered, again, from the Christian, Church, and missionary point of view, the Settlement fulfilled expectations. The annual reports show a total of 137 adult baptisms between the years 1925 and 1941, and an increase in the total number of Christians connected with the Settlement

from 57 to 419. Not all of these would be settlers, some would be Settlement workers; and not all the adults baptized proved satisfactory; Canon Bradbury used to say that the settlers of best character were in many instances the most indifferent to the Christian message, and that too often it was the weaker characters that came forward for baptism. As an evangelistic field the Settlement was therefore pretty much what might be expected of any similar field, sometimes promising, sometimes disappointing, but in the long run leading to the slow but sure establishment and growth of a little local church, with much the same high lights and low lights as have shone or glimmered in the Christian Church everywhere and at every period.

But the value of the Settlement to Christian life and effort did not lie solely in its possibilities as an evangelistic field. It provided the local church with that, but also with something else, namely a splendid field for social service. The original missionaries in Hubli were of the Basel Mission. They had a remarkable success in winning converts, not, as in so many other districts in India, from the untouchables, but from middle class, town dwelling, weaver castes. Over-strict, puritanical rules sought to be imposed by the missionaries, such as forbidding women to wear jewellery, caused some of these converts to come over to us. That was fifty years ago, and whether this origin or some other reason was the cause, the local church remained very stationary, in spite of having many excellent Indian clergy, trained by Canon Rivington, a missionary who gave fifty-seven years of his life to India, without ever going home, and spent the last forty of them in the neighbouring town of Betgeri-Gadag. Other missionaries of ours had lived and worked in Hubli from time to time, but without continuity, and none of them had been able to find there, or in the surrounding villages, anything like a promising field for evangelism. Stagnant is probably not too strong a word to describe the church down to the establishment of the Settlement. The work it gave the church to do, evangelistic and social, proved a splendid stimulus to the younger Christian men and women. Here was something they could do for Christ and their fellow men, and here were missionaries, men and women, who could inspire and guide them in doing it. To say this is not to belittle what Canon Rivington had done. Not only had he had great influence as a devotional leader, but he was justly famous for his social work on the Betgeri-Gadag municipality and in fostering co-operative banks. It was thanks to him that there were young people who could be used in the Settlement, and it was, I think, at his suggestion that the opportunity of taking charge of the Settlement was eagerly grasped.

How then has it come about that the Society, without whose full agreement it was felt in this instance impossible to act, is assenting to withdrawal from the splendid work I have described? There are several subsidiary reasons, but the ultimate governing cause is the severe restriction placed upon our work in the Settlement by the former Congress Government, the unwillingness of the present, temporary, Government to lift or even modify the restriction, and the grave doubt whether any future Government would allow us to continue in charge of the Settlement at all.

The restriction alluded to is the banning of all evangelistic work and Christian teaching in the Settlement. This ban was imposed six years ago, just after Canon Bradbury had left, and just as Miss Edwards was leaving. I did not think at the time, nor have I ever thought since, that this ban should have caused us at once to abandon the work. It remained a splendid piece of social service; it was no bad thing that the path to baptism should be harder rather than easy; and, though the ban was strictly observed, no ban can bind the Holy Spirit or stamp out the influence of Christian lives and service. Whether this is true or not has now to be proved under conditions far harder than hitherto, conditions which, when self-government is attained in India, as all expect it will be in a very few years' time, will everywhere test Christian strength and influence to the utmost.

For the position in Hubli will now be that the Settlement will go on, but not under missionary management. Many of its workers will be Christians, as at present; even its manager and possibly its Lady Superintendent will be Christians. For in all these Government Settlements there are Indian Christian workers, and some of them are among the best workers that Government possesses; and it is hoped that at Hubli, Government, when it resumes charge of the Settlement at the end of the present year, will disturb the existing staff as little as possible. The difference will be that the work will no longer be done positively, as hitherto, in the name of Christ, nor under the leadership of foreign Christians. The settlers will still be there, some in the Settlement enclosure, some in the free colony outside; the Church of the Holy Name, in all its beauty and dignity, will still dominate the scene; the Indian clergy and the local church will still be worshipping in it, and many of its members will be teachers, dispensers, workers of one sort or another, under Government, within the Settlement; some of the settlers themselves will be members of the church, and though numbers have dropped since 1941 to below four hundred, owing to lapses since the ban on Christian teaching was imposed, it is presumably the weaker ones that have fallen out and the stronger that remain. The decision of the missionaries that under the ban the Settlement is no place for them, may or may not be right; their conviction that neither the Settlement work proper (the reformation of criminal tribesmen) nor the life of the local church will suffer, may or may not be right; time will show. And the times that India is approaching are times that will show the strength or weakness, truth or falsehood, of a great many things in India, both secular and spiritual. To have forestalled this testing by a year or two at Hubli is at least a daring decision. That it is in line with what Indian opinion, Christian and non-Christian, appears to desire seems certain. As in the secular so in the Christian spiritual sphere no nation should go on forever in foreign leading strings. Hubli, like India as a whole, has had its chance. Twenty-five years of splendid Christian social service have been given to it. Whether it has profited by them it has now to show. I can only pray that by God's grace, and the support of the prayers of all interested in the place, Hubli may show that it has learnt its lesson and can stand the test to which it is being put, and rise to the opportunity it is being given.

AFRICA'S DAY

By MARY WARREN*

"Are *your* doors flung wide?"—EAGER HEART.

AFRICA has arrived, is arriving, and will arrive in this country. It is Young Africa for the most part, eager for training and experience which shall fit them to lead their own people in the days so fraught with dangers that lie ahead. The declared policy of the Colonial Office is to equip and use Africans to lead and teach and train their fellows. It is a platitude indeed to say that the shortage of man-power already makes it impossible to fill with European staff those many administrative and executive jobs which exist, and which will have to be filled by Africans themselves. It is impossible to fill them with Europeans, and it is undesirable. For if Africa is to emerge from the swaddling bands in which a well-meaning paternal Government has so far kept her, she must emerge with the help of her own people. So, as there are few, if any, possibilities of being trained and equipped in their own country, Young Africa is coming over here.

No one will deny that the Colonial Government has good intentions. The provision of scholarships to enable men and women to come and take a course in England is an excellent provision. Recent letters from Lagos say indeed that the "craze to come to England" is tremendous. The prospect which had begun to open up before the war was clouded when lack of transport made the journey impossible, and now that conditions are more favourable there are very many who wish to take advantage of the scholarship plan. They come to study Law and Economics: to find out the implications behind the mysterious titles "Sanitary Inspector," "Probation Officer," "Clerk of the Works." They come to learn Engineering and Medicine and Dentistry and Nursing, and to make themselves masters of the art of Local Government as conceived in England. Some of them come to learn to fly, or to help others to fly, and are efficient members of the R.A.F. Some come to do a course of Teacher Training, and some, already teachers, come to equip themselves more thoroughly, and, becoming students again, to take a degree course.

Truly the Government means well by Africa if this spate of scholarship-holders is any evidence. And it is not only Africa which is to benefit by the scheme. Increasing numbers of both men and women are arriving from the West Indies with the same objects in view. It is almost as though we were at last ready to acknowledge that the administration of the Colonies leaves a very great deal to be desired, and that the only way to retrieve the position and to avoid disaster is to enlist the co-operation of the people themselves. As though Aggrey's metaphor of the harmony of the black and white keys played together were at last to be recognized as the only way to peace and prosperity for awakened Africa.

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For Africa is awake. The black-out is ended and the lights are going up all over the Continent, and particularly, for the purposes of this article, in the West—in Nigeria, the Gold Coast, Sierra Leone. The men and women who come to this country are awake and alert, and their senses are keyed to receive the good and to reject the bad. They are intensely critical and they are intensely sensitive. Perhaps we think that it ought to be added that they are intensely *grateful*. Grateful—for what?

It is of course a great experience and a great adventure to come to England in war-time at Government expense. But unfortunately that is not all. The thing that matters most of all and the thing that will decide how these fellow-citizens, and often fellow-Christians, of ours are going to feel about their time in England is the contacts that they have whilst they are over here with other human beings. All the scholarships in the Treasury will not make up for cold shoulders in street and home. It is here that I want to make a plea to the readers of THE EAST AND WEST REVIEW, and indeed it is a plea which should go to all Christian people everywhere. It is a plea for honest thinking—no more than that. How many Christian people really think that God is the Father of all—black as well as white? And, if He is Father of all, that black and white are brothers? In theory that sounds true, and most Christians who think at all would subscribe to it. But what happens when the black man is on your doorstep and has nowhere else to go? Is he your brother then, or do you say as one said a fortnight ago, "I've never had anyone but English in my house and I never will"? That was said in the hearing of an African gentleman. His comment, as we walked down the street, his English companion burning with shame, was, "Of course, she is ignorant, and that makes her afraid." Reminiscent, isn't it, of some other words spoken from the Cross on Calvary, "Father, forgive them, they know not what they do"?

The war has accustomed us to opening our homes, if we never did so before, to many people of all sorts and with varied backgrounds. Is now the time to lean back and say, as was said not long ago, "My husband thinks we ought to have a rest"? The way of honest thinking will drive us to the conclusion that if that is to be the attitude of Christians in England to the need for hospitality for Africans and West Indians (and indeed for people from all over the world who are coming to this country), then all the gratitude for scholarships will be lost in puzzlement and resentment. Thank God there are Christians who have thought honestly about this matter, but there are still many devout Church people who are ignorant and therefore afraid of committing themselves on this tremendous issue.

The future relationships between this country and Africa depend very largely on the relationships which obtain here and now between people here and these future leaders of their countries. If the Government has been unable to think through to the problem of accommodation for these men and women, then there is no excuse for the Church. The Church is often spoken of with distrust and even scorn to-day; but here there is a field in which she has got to take the lead and supply

the willing labour if the field is not to produce tares alone. If Christian people up and down the country will wake up and see that it is privilege and not just duty to offer open house to Africans, then the situation may be saved; but the situation is terribly serious.

Of *course* we have no domestic help. Of *course* we are tired. Of *course* Mrs. So-and-So down the road has never had anyone and it's her turn. Of *course* we don't know if "they" or "he" or "she" would get on with us. But when all that has been allowed there is still the Christ's own word to those who didn't, "I was a stranger and ye took me not in . . . ye did it not to ME."

Any readers of this article who are interested enough to do some honest thinking and to take the consequences are invited to write to the Editor who would put them in touch with those who are trying to bring about a better state of affairs and whose problem is likely to be insuperable without the aid of the Christian Community in England.

INDIAN CHRISTIANS ON ACTIVE SERVICE

Absence from home and accustomed church privileges has led many to a deeper appreciation of the services rendered in the past by their village padres and pracharaks. One man recently wrote saying how much he had missed making his Easter Communion and went on, "We gathered together all the Christians in this unit and had a short service on Easter Day. There were about twenty men present, and I am sending the collection, which amounted to Rs. 20, for the work in your district." In another letter the same man says, "I continually talk to them about their prayers, and night and morning they pray on their beds." Another lad serving in a non-Christian unit asked for a picture of Our Lord on the Cross "so that I can keep it before me when I go through the Church service on Sunday. If I could receive Communion at least once a month how excellent that would be! But here we have no church, and I cannot think of any plan whereby I can receive Communion." He was pathetically grateful when instructed by letter how to make a spiritual communion. The same lad regularly used to read his New Testament to his non-Christian fellow soldiers (he has now been transferred from that unit). They were greatly interested and attracted by what they heard, but confessed that fear of family ostracism when they returned home prevented them from becoming Christians. A former master writes to say that several non-Christian men in his unit are under instruction, and he hopes that when they return after the war they may receive baptism. The broadening experience gained in the army and contact with men of other races may do much to break down those barriers of race and caste which, even to a certain extent with the aboriginal races, are obstacles to the spread of the Gospel.

(*Chota Nagpur Diocesan Paper*)

POLYNESIAN PROBLEMS—ANOTHER VIEWPOINT

By NORMAN GOODALL*

THE last issue of this REVIEW contained an important article by the Rev. W. E. Moren under the title "Polynesian Problems." Three main issues were discussed in it: two of these were concerned primarily with Anglican responsibilities—the task of ministering to small and scattered groups of European Anglicans and the consequent problem of diocesan staffing. The third was raised by what the author has seen of "a certain type of non-Anglican native church." It is chiefly on this third problem that—responding to the Editor's courteous invitation—I propose to make some comments. In doing so I nevertheless recognize that Mr. Moren's three main issues are interwined and constitute one spiritual problem which none of us can be content to regard as a kind of private denominational concern. The staffing of the Anglican Diocese of Polynesia and the spiritual wholeness of a non-Anglican Samoan Church are matters which have their roots in a situation which is our common Christian responsibility. I shall return to this point when I have discharged my primary commission—that of discussing Mr. Moren's brief study of the strength and weakness of the largest native Church in Samoa. This Church is the outcome—under God—of the work of the London Missionary Society, the pioneer society in Polynesia, and it embraces about 61 per cent. of the native population in Western Samoa (85 per cent. in American Samoa). The ecclesiastical allegiance of the remainder of the population is divided almost equally between the Roman Catholics and the Methodists. These figures are based on the last available pre-war census.

Mr. Moren, acknowledging with scholarly caution and Christian charity that his conclusions may be based on inadequate evidence, hazards two summary statements about this Church. The first is in regard to its historic development, and the second diagnoses its present spiritual condition. With similar charity but remembering some of those facts which Mr. Moren describes as "unforgiving" I would comment on both of these statements. The first reads:

> One hundred and forty years ago there was taken from this country to the Pacific, by men who were Christian giants, a form of dissent (L.M.S.) which was in full vigour, having drawn deeply on the Catholic tradition of the English Church for its common religious life. But this form of Christianity was planted in a soil entirely devoid of that tradition to which it owed so much. In the course of time, the liberalism which in no slight degree affected dissent in this country, became part of the theological outlook of later missionaries to what had become organized Christian communities. Furthermore, within recent years some of these communities have had conferred on them an autonomy almost as complete as that enjoyed by Congregationalists in this country.

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On this my criticism does not touch the most fundamental issue which lies behind the author's argument, but it may be well to make it for the sake of accuracy. Mr. Moren (starting with Fr. Hebert's dictum that "it is only with the original and authentic Congregationalism that an Anglican would care to seek reunion") assumes that part of the malady of the Samoan Church is that of a Congregationalism which has lost its original and authentic notes. As a matter of fact it happens that the pioneer missionaries who had most to do with the shaping of the Church's polity were drawn more from Scottish Presbyterianism than English Congregationalism and they found that a strongly Presbyterian order could be adapted fairly easily to the main pattern of Samoan community life. In relation to the Mission, the Church has, of course, long since become autonomous, but this autonomous body is strongly organized with more emphasis on central than local authority. In particular, the disciplinary machinery of the Church's courts—especially in relation to the conduct of the ministry—is strong and has been taken seriously. Further, it is very much open to question whether the kind of liberalism about which Mr. Moren writes has been much in evidence in the history of this Church. Those movements which affected English dissent in the earlier years of the century found very little echo in Samoa. For better or for worse, the Samoans themselves took over a theological tradition which had become more resistant than yielding to liberalizing tendencies and the indigenous leadership of the Church has continued to prove very conservative in this respect. The above paragraph raises by implication numerous other questions on some of which I should probably find myself at one with Mr. Moren, but this criticism of an historical judgment at least seems called for.

I am compelled to dissent much more strongly from Mr. Moren's next summary verdict. After acknowledging much which "creates an impression of great achievement"—

> the numerous churches, schools, high schools, and a Pastors' training school; the exercise of public and daily family worship; the universal knowledge of the text of the Bible; the existence of a strong native pastorate; the fact that this mission is not only self-supporting but sends men and money to the support of other L.M.S. Pacific missions—

Mr. Moren adds that behind all this "there are facts of a disturbing kind."

> One must ask what, for example, lies behind the fact of these numerous churches and the laudable self-support and contribution to other work. Leaving on one side ethical questions involved in the financing of these achievements, all this activity has provided yet another outlet for those rivalries, jealousies, and love of prestige, which are so definitely a part of Samoan character.
>
> The forms of worship which in the main follow a pattern of song, stereotyped prayers, and stereotyped sermons—judged as good by their allusiveness and amount of scripture quotation—are yet another outlet for those characteristics of jealousy and love of prestige, and show no marked evidence of personal religion. It is difficult to see what meaning a Samoan has for personal devotion to our Lord, or personal penitence, or the practice of private prayer.

Now, that there are "facts of a disturbing kind" bound up with the witness of the Samoan Church has long been admitted by its best friends, just as there are facts of an even more disturbing kind bound

up with the witness of the older churches whose " entanglement " in the structure of an unredeemed society has crippled the regenerating power of their mission (I borrow here phrases from Mr. Moren's description of what has happened in Samoa). Mr. Moren is right to be concerned about this, as all must be who care about these people and the honour of the Christian name. But to allow this concern to result in such a wholesale discrediting of motives as follows in the above quotation is surely a grave error of judgment. If it is to be accepted it is doubtful if it leaves ground for attributing any enterprising Christian activity (including that considerable increase of Anglican churches which Mr. Moren hopes to see in Polynesia) to nobler impulses than " those rivalries, jealousies, and love of prestige which are so definitely a part of "—not Samoan character merely, but unredeemed human nature all the world over. Much might be said about the several items in Mr. Moren's catalogue of charges, but I will confine myself to one particular judgment which goes to the root of the matter: " It is difficult to see what meaning a Samoan has for personal devotion to our Lord " . . . " no marked evidence of personal religion."

As Mr. Moren has recognized, the traditional Christian piety of Samoa has borne the marks of that communal emphasis which is characteristic of the Polynesian social pattern. Corporate worship and family prayers are more noticeable to an observer than private devotion which, in the nature of the case, must always be less observable and more difficult to assess. But there is irrefutable evidence that this communal piety has been coupled with intense personal devotion of the most authentic kind. I am not claiming this for all or even for the majority of the members of this Samoan Church, any more than it can be claimed—alas !—for the majority of members of any church in Christendom; but the annals of this Church and the present witness of its members simply do not justify Mr. Moren's inference. To take but one illustration: is it seriously suggested that the missionary record of the Samoan Church—one of the most remarkable chapters in the modern missionary movement—shows " no marked evidence of personal religion " or that it leaves us still ignorant of " what meaning a Samoan has for personal devotion to our Lord " ? Of course mixed motives have crept in here. What missionary society's roll is free from blemishes, and which of us dare claim to be fulfilling a completely single-minded discipleship ? But the manifest spiritual power of countless of these Samoan men and women has been something quite unaccountable save in terms of authentic personal commitment and personal communion with Christ. This is not only true of the past. Five years ago the L.M.S. opened a new station in Papua where Samoan teachers were needed. Already there are five Samoan graves on this station, and still there is no lack of candidates who, knowing the price they may have to pay, are ready to leave the communal supports and securities of Samoa and ask to be allowed to follow Christ along this path.

In thus contending, with some inevitable warmth of emphasis, that Mr. Moren has seriously misread certain features of the Church's life in Samoa, I would not have it thought that I am a whit less troubled than he is about the religious situation in the islands. The deep

under-current of spiritual concern which can be felt throughout his article has its corresponding notes in my own heart and mind, and I know it is felt by many others who are aware of what is happening in this part of the world. On the one hand, I see the Christian well-being of Samoa imperilled from two directions: first, through a legacy in thought and practice from this people's pre-Christian history; second, through the catastrophic changes which war has precipitated in the life of these folk. On the other hand, I am convinced that if these dangers are to be surmounted the Church of which I have been writing will need a radical spiritual renewal and one that may well affect its form as well as its spirit. In all this Samoa is but another illustration of what is in evidence all the world over. For those who know the inwardness of the local situation and are burdened by the special tragedy of a relatively young church shaken by forces unleashed in lands which have been blessed by a longer Christian tradition, this illustration is one of peculiar poignancy. But when Mr. Moren suggests that the present spiritual crisis in Samoa is mainly "a consequence of the venture of exporting to the islands a form of Christianity which by itself and in itself could not stand exportation" he over-simplifies the issue. And in suggesting that a remedy will be found by now "exporting" in larger consignments other "parts" of the broken ecclesiastical "whole," so that this bewildered young Christian community may be helped by that "tension of differences" which characterizes our church life in the West, his treatment seems even more unsatisfactory than his diagnosis. The truth is that Samoa's peril is fundamentally part of a crisis which confronts all Christendom. It has not been averted locally by any one "part" of the Church or surmounted in lands which enjoy full representation of the broken whole. This condemnation goes deeper than any judgment upon our defective Church orders, but in the realm of order it should surely drive us to see that the union issue is the pre-eminent one and that we cannot hope to make a saving contribution to any part of this needy world merely by the reduplication of our fragmentary witness. This does not mean a union of expediency, or co-operation on a basis less profound than that of our oneness in the Faith, but it gives to the "search" for union a sense of urgency and penitence indicative of something deeper than that "organization for reunion" with which Mr. Moren finds himself out of harmony. If we were really one in this search, driven to it out of concern for the Younger Churches (not mere expediency this) as well as by recognition of our own need, I believe that long before the goal was reached, in such a field as Polynesia we should find ways of collaborating which would enrich the Church there with something better than the multiplication of a number of non-related "parts." That these ways would result in moving beyond mere comity arrangements I am most ready to agree, but however the local situation here and there might best prove to be handled, the policy would be sought and found in co-operative thought and prayer; it would be applied with as earnest avoidance of mere competitiveness as prompted the comity agreements of the last century, and with as responsible a concern for the "tender consciences" of children in the Faith.

PRIESTHOOD AND THE MISSIONARY TASK*

By NORMAN J. BLOW†

I SHOULD like for introduction to enunciate as briefly and clearly as possible the main points of this paper. I believe that the Church of England as a whole is still unaware of itself as part of a world-wide Church, and that therefore neither its privileges nor responsibilities are rightly seen. Nor can we expect the laity to realize *their* position until we of the clergy have realized what is involved in our priesthood in a world-wide Church. We cannot expect our people to see the missionary task as an integral and essential part of their lives as Christian lay-folk until we who have been called to the priesthood see that the same task is written in the necessities of our own ministries. We shall, in short, never get a missionary-hearted people until we are a missionary-hearted priesthood. Our failure to be such at the present time has, I believe, results as disastrous for the Church at home as for the Church overseas. *What is needed is nothing less than a new conception of the meaning of our priesthood.*

It is interesting to notice how the great revivals of Church life have all begun with revivals within the priesthood. The story of the Wesleys and their followers of the Evangelical Revival, such as Charles Simeon, is in this connexion as relevant as that of Keble and Pusey and the fathers of the Oxford Movement of the last century. In both these cases, faced with the challenges of their own days, men rose to a new understanding of the glories and duties of their calling as ministers of Christ's Church. In the eighteenth century the challenge of the general low standard of morality among all classes and the unevangelized populations of the new towns and cities created by the Industrial Revolution was heard by the leaders of the Evangelical Revival who were led to lay a new stress on the pastoral and evangelical calling of the priesthood. Men were inspired with new energy to seek and to save those that were lost. This recovery of the truth did not stop with the clergy but passed on to the laity and, as a result, many historians believe, this country was saved from a revolution that might have been as bloody as that in France. In any case, whether that is so or not, Christianity was saved during the dark days of the eighteenth century by priests and laity inspired by the truths recovered for the Church by the Evangelical Revival.

Then in Keble's day came a new challenge that could not easily be met on the old principles of the Evangelical Revival. Individual religion had no ready answer to give to a State that regarded the Church as a department of itself to be regulated like every other department by Act of Parliament. The greatness of the Tractarians lay partly in

* A paper read to the Dunster Clerical Society.

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their unerring realization of the real issue at stake: the nature of the Church. The Oxford Movement rediscovered for the Church of England the Mystical Body of Christ, as the Evangelical Revival had rediscovered a personal and individual relationship with Jesus. The inspiration of the lives of the leaders of the Movement was their belief that the Catholic Church (of which they were convinced that the Church of England was a true part) is a vast body in which Christ dwells and through which He works in the world all down the ages. From all this came a new conception of the glory of the priesthood. This found expression in the well-known essay by Canon Liddon on *The Priest in His Inner Life*, first published in 1856–7. The ninety years since then have seen great changes in the Church of England—the Catholic Revival is on any showing one of the most amazing episodes of Church History—but it would not perhaps be far wide of the mark to say that most that is finest in that period has come from the new conception of the glory and duties of the priesthood that the Tractarians restored to us. Again the revival did not stop within the priesthood, but the laity were in their turn affected and the whole Church revived.

We are men of the twentieth century, and I do not believe that the Church of England in our day will be revived by any merely external putting of our house in order. As in the eighteenth and nineteenth centuries it is a deeply spiritual revival that alone can bring new life. Nor can we gain what we seek by a mere attempt to return to what proved valuable for other generations or centuries. Every age has to face its own challenge, which to the Christian with his belief in the rule of God over history is in the last resort the challenge of God Himself, however strange or unwelcome it may seem to us to be. There is truth, new yet old, that God would reveal to us for our help in our time if only we would be open to receive it.

Because of this I believe that the late Archbishop of Canterbury in his enthronement sermon spoke words of more than passing worth that we should do well to ponder: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last one hundred and fifty years. Almost incidentally the great world-fellowship has arisen from that enterprise. But it has arisen: it is the great new fact of our time."

"No human agency has planned this," the Archbishop says, yet, "it has arisen, it is the great new fact of our time." It is therefore—this great missionary expansion—God at work, and through it God has been bringing His Church nearer to its fullness. He has shown us, if only we are willing to be shown, more of what He has always meant that Church to be: an ecumenical missionary Church: a house of prayer for all nations. And does not this present world-wide or ecumenical era of Church History in which God has placed us demand a new conception of the meaning of Christian priesthood?

Some of us have come to believe that if the great truth about the Church that God has shown to our generation (namely, that the Church

is essentially a supra-national missionary body) comes really home to the heart of the Church of England to-day, that Church will be revived by God's grace. Clergy and laity will be affected, but, if history is any guide, clergy first and laity through the clergy. That is the great responsibility laid upon us by our priesthood: we are to be mediators of truth to our people.

Therefore the minds of some of us have been working in the direction of giving clergy opportunities for thinking over and praying about their vocation as priests in a world-wide missionary Church. We must let God teach us what this is before we can do much to teach our people what it should mean for them that they are members of the same Church. For God to speak to us His message we must set aside time and obtain quiet—two of the most difficult things for a busy parish priest to do. So we are thinking along the line of fairly small clergy schools or study retreats where, if only for one whole day, we can give ourselves to this business.

Let us be quite clear at the start as to what we are to be about. We want to find out for ourselves what our priesthood should mean in these days—what it should mean in the Church, the Universal Missionary Church, of the twentieth century. That is what we must get to, but we must start at the centre. The centre for Christians, above all for Christian priests, is Jesus Christ as He revealed to us in the Bible—the whole Bible of two testaments and not just the Gospels, much less our own favourite purple passages in the Gospels! So we must begin with Bible study, with God's word and not our own bright ideas. We believe that the Bible has much to teach us along the lines that God seems to be indicating in our day: that we can learn there that the Church in the purpose of God has always been and must always be a world-wide missionary Church and that when she forgets this and turns in upon herself, becomes introspective, inward looking, selfish, then there is an end of all her power. We believe that it is plain for all to see that as Dr. George Johnston puts it in his study of *The Doctrine of the Church in the New Testament*: "The Ecclesia by its very nature must take to an unredeemed world the message of God's love and holiness"—that it must be "a Militant Church, the continuator of the work of Jesus so that the reign of God in love, peace, and righteousness may spread throughout all nations." The very truth so dear to many of us of the Church as the Body of Christ takes on a new meaning in the context, although we shall find in the *Epistle to the Ephesians* the classic expression of it. That epistle speaks of the *growing* Body, and missionary work is this very growth of the Body of Christ and we live in an age when the Church is still growing up. That is what God is teaching us, as we have seen, through the great expansion of the last one hundred and fifty years—the greatest "growing period" in all the life of the Church to date. A Belgian Jesuit, Pierre Charles, can help us here. He says, in his book *Missiologie*: "The Church is still growing up. She must grow unless her whole vitality is to atrophy. Growth is as essential to a child as food; you may kill a child by binding it so that it cannot grow as surely as by starving it. Growth is not a specialized function of one organ of the body. The living body grows in all its

parts, and the duty of all the members is to co-operate in this necessary development. It is therefore impossible to be a member of the Church without the needs of the life of the Church becoming also our needs, and without our having to co-operate to the best of our ability in the increase of the well-being of the eternal and divine society."

"It is impossible," says the theologian; but what he rightly regards as impossible when arguing from the New Testament doctrine of the Church is just what we have to admit is as a matter of fact being done in very many parishes of the Church of England to-day. That state of affairs must result in the very life of our Church being drained away. What can be done? What are we called to do as priests?

So we go forward, it is suggested, from our study of God's ideal for the Church—her nature and her work—to a fresh study of the meaning of the priesthood. This is not a big or sudden jump from our previous subject, for Christian priesthood is no detached, individual state as priesthood may be in some other faiths. Our priesthood is, as Moberly taught fifty years ago, a "ministerial priesthood" that can only rightly be understood in close connexion with the nature of the Church herself. For, in Moberly's words, the Christian priest is called "*to represent, in his own personality, that which the Church cannot but essentially be.*" The priest has, as it were, *to live out in his ministry the very nature of the Church.* And if that Church is a growing, missionary, world-wide Church, the priest is called to live *that* out day by day wherever, in the world, he may be ministering. Nor can he live it out before it has entered into his very soul and become an inner and guiding reality for him.

We priests are therefore brought to face the deepest things in our spiritual lives as priests. We may well ask ourselves what conception of the Church has, as a matter of fact, so far, been the ruling one in our lives? Have we, for instance, prayed as the mouthpieces of the growing world-wide Church or have we been "congregationalists" in prayer, thinking just of our own little flocks? Have missionary intercessions been a really integral part of our prayer life or mere extras for special and rare occasions only? Have missionary biddings and prayers their due place in our services Sunday by Sunday and day by day, or are they inserted only on the rare visits of a "missionary preacher" or when "missionary Sunday" comes round? Have we led the worship of the world-wide Church of which we are, as a matter of fact, priests, or have we, in effect, excommunicated all our fellow-members who happen by their sad misfortune not to belong to our congregation or our nation or our Empire? Above all, what has the Holy Eucharist meant to us? Have we celebrated the sacred mysteries for the whole mystical Body of Christ—that kingdom without frontiers (not even death), that "*we and all Thy whole Church* may obtain remission of our sins and all other benefits of His passion"—that passion of the Saviour of the whole world—nothing less? And how much of this have we passed on in teaching to our congregations, above all to our communicants, to our candidates for confirmation whom we prepare for communion year by year?

Such things as these are surely good for us priests to ponder over,

and if they merely help to make us humble they will not have been in vain. But perhaps most fruitful of all is a consideration of the central truth concerning the priesthood. The priest is called to be "Alter Christus," "another Christ." He was—and is—"Saviour of the *World*." He had the whole world on His heart, the love, the sins of all; He lived and died to save all men everywhere. He prayed—and prays now—for all men everywhere. What of us? How can we be faithful to such a Christ if our hearts are closed to the needs of so much of even the Christian world, let alone the vast numbers in the non-Christian world, all of whom are potential members of the Body of Christ and for all of whom He longs with His whole heart of love? The pity of it is that the Church that our own lives represent, the idea of the Church that we have "lived out," and much more the Christ that we have copied, have been such poor puny travesties of the true Church and the true Christ that we have been unable to feed even our own little flocks wherever they may be. For we ourselves, the priests, are the patterns of most of our flocks whether we would or no, and the conception of the Church that we hold up in our ministerial lives is, in course of time, reflected in our parishes. And if we have a scaled-down Christ, someone less than He who gave Himself for all men everywhere, how can our people come to the truth?

Thus the welfare of the smallest country parish is bound up with the welfare of the whole Church. How can it be otherwise when the one is, in reality, no isolated organism with its own centre of vitality, but an integral part, however small, of the whole Body of Christ? Its life is the life of the whole, and it has to learn what it means to be a part of the growing world-wide Church, a cell in that Body of Christ that is, in God's goodness, growing to its divine stature and fullness. "The vocation of the Parish in the world-wide Church"—that is something that needs very badly to be studied and taught, and we suggest its study by parish priests because it is they and they alone who will ever be able to teach the truth about it to the parishes of England, and not missionary deputations however eloquent, earnest, or experienced they may be. These latter have their place, they can fill in the outlines of the picture, they can give the picture colour and life; but the outline must be there first, drawn by the parish priest. Unless that task has been done the poor unfortunate visitor appears to his hearers to be splashing dabs of colour about here and there, and there is nothing to bind the whole thing together, nothing to give it meaning. It is all a thing of bits and pieces even if they are rather pretty and attractive bits and pieces. Not so will our Church attain to the truth about herself and recover her life.

It is therefore, some of us have come to think, a matter of real importance and urgency that at this time we who are called to be priests should be willing to give ourselves by prayer and study to a new and fresh apprehension of the three great matters that have been indicated above:

(1) God's ideal for His Church, in particular the truth of her missionary, world-wide nature as the still growing Body of Christ.

(2) The glory and meaning of our priesthood in this Church—the privileges and responsibilities that belong to every one ordained priest by virtue of his office and by virtue of the nature of the Church within which He exercises that office, whether he serve in a Somerset village, a city slum, an Indian college, or an African settlement.

(3) The part assigned to every parish (i.e. above all, our own parish) to play as an integral part of the whole Church: the share it must take if it is really to be alive with the life of the whole growing Body of Christ.

These matters we believe are most central for the problem of the revival of the Church in our day, for, in S. Paul's words, "the perfecting of the Saints, unto the work of ministering, unto the building up of the body of Christ: Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

THE PLACE OF THE CROSS IN THE EVANGELISTIC MESSAGE OF THE CHURCH

THE July number of the *International Review of Missions* contained an excellent article by Mr. Merle Davis on the training of missionaries. Mr. Davis is Director of the department of economic and industrial research of the International Missionary Council, and he is therefore concerned with the social and economic conditions in mission lands. Now it is natural and right that there should be such an office as that held by Mr. Davis, for there is abundant evidence from every part of the world that the Gospel is good news to man on the physical as well as the spiritual level: that men and women whose existence might truthfully be described as brutish are so transformed as to become recognizably children of God. And missionaries skilled in medicine, teaching, agriculture, and other arts have played a very big part in their transformation, using their skill to bring the life-giving power of Christ to play upon the actual conditions of human life. There can be few missionaries who do not long for more experts of every kind to hasten the transformation forward, since they know how it is hindered by an ignorance that is itself a powerful ally of sin.

And yet the question must surely arise: Where, in all this, is the Cross?

Is the question adequately answered if we point out the costly sacrifices of almsgiving and service that make possible the preaching of the Gospel, or the fact that converts are truly "crucified to the world" when they begin to tread the Christian Way? I cannot but think that we deceive

ourselves if we suppose that this is more than a partial answer. St. Paul had to prepare his converts for *two* kinds of suffering to which their conversion exposed them—first, the agony of obedience to the will of God, and, secondly, persecution. In some parts of the world the same twofold call to bear the Cross is still characteristic of the Gospel preaching, notably wherever a Muslim government holds power; but the language of Mr. Davis' article is itself proof that the leaders of the missionary enterprise are not thinking of persecution as a relevant factor over a large part of the mission field. The Christian Church is expected to be able to develop her life with no obstacle save that of her own weakness and sinfulness.

Surely this optimism is both unjustified in itself and unfair to the younger churches. It is unjustified because all the signs of the times point to a world-wide strengthening of the forces that are hostile to the Christian Church. What has happened in Russia and Germany is not something that has happened in another planet and cannot happen in those countries with which we have to deal. Even if it be thought that the anti-Christian forces are not going to become as dominant as some of us expect, yet this optimistic outlook on the future remains unjustified. We have seen that in this modern age disaster can descend upon unsuspecting people almost as suddenly as it descended upon Job; and we do not yet know how faithfully the Christians of Malaya and those other countries overrun by the Japanese had been prepared for the possibility of suffering What we do know, and what we must surely take to heart, is that preparation for suffering must in future take its due place in our preaching.

In the past, our preaching of the Cross, in so far as it involved any likelihood of persecution, has been weakened in many parts of the world by the conviction first that mankind had advanced beyond the stage at which persecution was probable (a conviction that even now has not wholly disappeared), and secondly that the Christian nations would intervene to put a stop to serious persecution. This has certainly been the case in India. The record of the growth of the Church in that country is full of stories of faithfulness and heroism in the face of persecution, but these are for the most part told of individuals. British rule has prevented large-scale persecution, and in so doing has rendered the simple peasant almost incapable of believing in its possibility. I had a letter not long ago from a fellow-missionary who had been appalled to find in conversation (with people who had been by no means without warning) how little the idea of a possible British withdrawal from India had penetrated into the peasant mind. These Christians knew something of the cry for Swaraj, perhaps even shared a little in the belief that it would usher in a golden age: they also knew that they had enemies: but the idea that the British would not always be there to protect them had simply not dawned upon them at all.

What form persecution will take in India is hardly predictable. The manipulation of the judicial system so as to perpetrate injustice (a technique that is not unknown in Europe) has long been popular in India, and appeals to the subtle Hindu mind. Undoubtedly one of the dangers that face Christians is the kind of persecution that will

both attack a man because he is a Christian and at the same time discredit his character as a Christian, and through him the reputation of the Christian community. But that is not the only danger. And Christians are not prepared for it.

There is something wrong in a presentation of the Gospel that leads converts to the belief that all is rapidly moving towards the best in the best of all possible worlds. Wealthy people in other lands, seeing their needs, provide them with education and medical help, and a government representing the same benevolent foreigners protects them against the animosity of those who are offended by their rise from servility and ignorance. They are like people climbing a gentle hill. That the climb demands some effort is certain: it would have been easier to stay at the bottom and play. They may have been playing in a cesspool, but they were used to it and did not notice the stench; but they have been ready to climb because of the hope set before them; and if that hope is false, what then? If, over the crest that lies so near, there awaits them not the higher level of civilization which is what Christianity has appeared to offer, but Annas and Caiaphas, and the soldiers, and a Cross?

In writing this I do not want to decry the use of every available means whereby Christians may be enabled to realize the highest development of which they are capable. On the contrary, I frequently complain that in my own Diocese we ought to have, and have not, an agricultural school, as well as our educational and medical work! But I ask permission to call attention to what seems to me to be a real danger—that in seeking to share with our newly-won brethren everything that we have found good, we shall deprive them of what most primitive people have to start with—a hardness and power of endurance which sooner or later is bound to be an essential virtue in any Christian community. Important though it may be to bring a Christian community to social and economic independence, independence of that kind may well be bound up with a political situation that is liable to catastrophic change; and the true Christian independence is an independence of the spirit, which puts its trust in nothing but God. Missionaries need to beware lest in their enthusiasm for the welfare of their protégés they come to think of themselves as purveyors of western civilization rather than as messengers of the Crucified, and end by giving them many things, but not the one thing needful.

There may be no solution of the problem, how to reconcile with the necessity of preaching the Cross our longing to share the good things of the modern world with our less fortunate brothers; but the Cross must not be forgotten. Our Lord offered His disciples Heaven—that is, at-one-ment with the Father—a very precious gift, but always on condition that they should be prepared for physical suffering and death. If we are to avoid condemnation as having offered instead of Heaven an illusory or at best a transitory Utopia, we must not shirk the paradox that when we seek to save our converts from poverty, degradation, and disease, it is our duty to make it clear to them at the same time that the invitation to become Christians is an invitation to the possibility of losing everything, even life itself.

NEWS FROM OVERSEAS

ADMINISTRATOR'S TRIBUTE TO CHRISTIAN MEDICAL SERVICE

Dr. King, the Director-General of the National Health Administration of China, has paid the following striking tribute to Christian medical work :

It is well known that the concepts, teachings, and practice of modern medicine were first brought to China a little over a century ago by medical missionaries ; that modern education, including medical education, in China owes its start and a great deal of its impetus even to the present-day schools, colleges, and universities started and maintained by Christian agencies. In particular the great contribution made by Christian medical missions received acknowledgment and tribute at the time of the formation of the Chinese Medical Association in 1933 in the setting up of a Council of Medical Missions as one of the official sections of the C.M.A.

Successive heads of the National Health Service have made acknowledgment of the debt owed by modern medicine in China to Christian medical schools, hospitals, schools of nursing, doctors, and nurses.

At this time it is only fitting that warmest thanks and highest tribute be paid to the Christian medical services in all forms for the fundamentally important part they have played, and continue to play, in the development of modern medical practice in China. It is earnestly hoped that these services will not only be continued but extended. In the past they have played a leading part in the maintenance of health facilities and in the training of medical personnel of high quality ; as the Government training programme develops it is earnestly hoped that the Christian medical colleges will continue to maintain and even to improve the standard of training and at the same time to increase facilities so that even larger numbers of well qualified personnel may become available. Without the fullest possible co-operation and extension of the Christian medical services that achievement of the nation's hopes and plans for a comprehensive health service will be very difficult, if not impossible, for a long time to come.

The present source of China's medical and related personnel is largely from refugee institutions ; this is especially so as regards medical colleges. The numerical production of personnel in these institutions is inefficiently low. The chief cause of this inefficiency is the lack of technical equipment, lost when home institutions were abandoned. Consequently, immediate assistance in procuring scientific equipment to increase and improve the output of these institutions might well constitute a first priority.

Great importance is placed on the potential contribution of the Christian medical services, especially in the maintenance of therapeutic centres, and in the training of qualified personnel.

(*From " The Spiritual Issues of the War."*)

ZANZIBAR

A slave who was one of Livingstone's converts was among the congregation in Zanzibar Cathedral for the enthronement of the new Anglican Bishop of Zanzibar. He is the Rev. John Swedi. Eighty years ago the then Sultan of Zanzibar gave five young slaves to the Universities' Mission in Central Africa which had just arrived in Zanzibar, and they became the mission's first converts. Mr. Swedi is the sole survivor of the five. The cathedral of Zanzibar is built on the site of the market in which Mr. Swedi was once sold for two chickens. (*From I.C.P.I.S.*)

COMMANDERS OF THE FORCES COMMEND THE STUDY OF THE GOSPEL TO THEIR MEN

The following statement appears as a foreword to the edition of the Gospels published for use by members of His Majesty's Forces :

We commend the Gospel of Christ our Saviour, for it alone can effectively mould character, control conduct, and solve the problems of men and nations and thus make life what it should be.

Faith in Christ the Lord, and loyal obedience to His will as revealed in the Bible, ensures peace of mind and brings satisfaction in service to God and man.

ANDREW CUNNINGHAM, *Admiral of the Fleet.*
JACK C. TOVEY, *Admiral.*
H. R. ALEXANDER, *General.*
B. PAGET, *General.*
F. L. GEORGE, *Air Marshal.*

Reviews are contributed by Dora Tickell, formerly a missionary in the Diocese of Dornakal ; the Rev. C. P. Groves, Selly Oak Colleges, Birmingham ; Mrs. Pratt, formerly a missionary in China ; the Rev. L. E. Browne, D.D., Professor of Comparative Religion, at Manchester University ; and the Rev. J. D. Weston, Area Secretary of S.P.G.

REVIEWS

WE WHO ARE IN INDIA. By J. S. Hoyland. Lutterworth Press. 3s. 6d. 94 pp.

This is a first-hand story of village life in India written by one who has himself lived among the people about whom he writes—a story written from "inside India" and made more vivid by the writer's method of putting the description of each person's difficulties and trials into the mouth of the sufferer himself. Sweeper, farmer, teacher, each tells his own tale, and pitiful tales they are seen to be.

Among the most striking of these "little histories" is that of the Lavana Gipsies (known by different names in many parts of India) who are one of the many primitive, nomadic groups pursuing their ancient ways in the midst of the India of to-day and find some ways still to live and serve in spite of modern conditions.

The stories of the *Potter* (who in South India is *not* an Outcaste) and the *Coppersmith* show us something of the Brotherhood of Caste and its resemblance to the Guilds of our own country.

The *Teacher* gives a good idea of the many races that came together to study in schools.

Mill-hand, *Labour Jobber*, and *Factory Inspector* make us shrink from the thought of too hastily industrialized India unless labour be far more protected by legislation than it is at present. Those who have seen the living conditions of industrial workers in Indian cities know well the many reforms that are needed in that department alone.

The book is introduced as being a statement of "needs and fears." This is its limitation—life is not all unhappy among Indian peasants. Laughter as well as tears are heard by the way; the sound of singing accompanies labour in fields and by the wells and in the home.

It is a pity also that the author takes little or no account of recent reforms that have bearing on village life.

The Marriage Restraint Bill which raises the age of marriage to fourteen for boys and for girls twelve (and which, it should be remembered, was introduced and passed by Hindus) is already having a good effect. The practice of marrying small children continues in some instances, but the education of girls in villages is steadily increasing, and with this, the idea of a higher marriage age is being accepted, if slowly.

The same progress is seen in the desire for education in village India. Indians of all castes make great efforts to get their sons educated.

With regard to Co-operative Banks mention is made in *Co-operator and Servant of India* of the efforts of Indian reformers and missionaries to aid the villages with these, but nothing is said of Government movements in the same direction, while in *Sweeper* allusion is made to Gandhi's efforts to help the Untouchables, but nothing is shown of the revolution in the life of the Outcastes that Christianity has brought about.

The concluding pictures, from *Congressman* to the end, are valuable reading for those who know little of the trials of India and the ways of Indian life.

Dora Tickell.

THE AKAN DOCTRINE OF GOD. By J. B. DANQUAH, Ph.D., LL.B. Lutterworth Press. 1944. xx + 206 pp. 14s.

Dr. Danquah has already written of the Akan peoples of the Gold Coast in his *Akan Laws and Customs* and *Cases in Akan Law*, published in 1928. In the present volume he deals with their religion. He warns us at the outset, however, that his motive " was not any special interest in the theological development of Akan thought. My own speculative interest in thought has always been ethical." He offers his treatment in five sections: The Quest of the Doctrine, The Akan Meaning of God, Ethical Canons of the Doctrine, The Eight Akan Postulates, and Universal Utility of the Postulates. A selection from J. G. Christaller's collection of proverbs and a glossary of Akan terms are appended.

Dr. R. R. Marett's dictum, that the student " must master the rites before one tries to formulate the beliefs " has a shining example in Dr. R. S. Rattray's studies of Ashanti religion. Dr. Danquah does not attempt to supplement this material with his own first-hand accounts of religious practice and experience, but after some criticism of Rattray and Westermann (rather reminiscent of a cross-examination of witnesses in court), he proceeds to discuss the divine names and titles. He confesses his indebtedness to the Dictionary and Collection of Proverbs of that distinguished Basel missionary, J. G. Christaller, without which his own book, he gladly admits, could never have been written. His various philological deductions, however, scarcely win our confidence when we find him asserting, for example, that " the Hebrew word for *create* also means to *hew out*: *Bara* from *Berith*, hew out, carve, create "; or again, taking the Akan for " I am " as the equivalent of the name Jahveh. The attempt to support a bold claim to relate the Babylonian Anu and the Akan Nyankupon by the " almost lack of worship " characteristic of each reminds us of the climax to *Box and Cox*.

The author's central interest, however, is in philosophizing about the names of God and their meanings. We get the impression of an effort to take the terms of Akan belief and attach to them ideas the author has met in the course of his philosophical studies. If there were an index to the book we should have a goodly number of references to philosophers ancient and modern from Aristotle to Whitehead. Indeed, it is rather amazing what an array of this material the author has managed to include. We sympathize with his evident desire to offer the belief of his people as something worthy of the respectful consideration of other students; but if we understand him aright, his exposition amounts to a claim for the self-sufficiency of Akan belief, as when he says, " Even though the African had not Moses and the prophets, he was able to discover for himself all the God that there was or could be "; or in reference to the moral ideal, " The Akan says, ' Better death than disgrace,' and a higher moral ideal than this in any epoch or people it will be hard to find." Surprisingly he says of Christianity, " I accept the main principles of that religion," for of the bedrock of Christian faith, that in Jesus Christ there is the authentic self-disclosure of God, he betrays no understanding. Jesus is a type of superman. He believes that " the surest way to goodness and to God is education." Individual immortality is illogical and selfish; " the only immortality worth

having, and possible to have, is solution of the self in being." To this end each soul returns to earth in a series of reincarnations until its total of goodness is accumulated and complete.

As revealing the approach made by a modern educated African to the inherited beliefs of his people, this book is highly significant. He finds in those beliefs abundant satisfaction; and if he appears to interpret their conceptions somewhat liberally in the light of his Western philosophical studies, it is because of his pride in what he finds in his own Africa. C. P. GROVES.

CHINA, MY CHINA. By HAROLD B. RATTENBURY. Frederick Muller. 271 pp. 15s. net.

Mr. Rattenbury in the preface to his book says that he has set out to be a middleman from China to his own countrymen, and he has the quality most needed in middlemen, that of fairness to both parties. He has given a picture of China as he saw her during the years from 1902 to the present day, so that he is showing not only what China was, but also how immensely she has changed and developed during these forty years. Those who have heard Mr. Rattenbury's broadcasts will look forward to reading more of his descriptions of China and of her people whom he knows so well, and they will not be disappointed. His Chinese medical friend "Dr. Rivers," the plucky headmistress whom he calls "Miss Willow," and Wang Ssu Fu who served in his house for twenty-five years become living persons to us as we read Mr. Rattenbury's descriptions of them. The illustrations to the book are excellent, and give us a many-sided picture of Chinese life in different parts of the country. Perhaps the too frequent use of Chinese expressions may prove irksome to the reader who does not know Chinese, though there is a glossary at the end of the book, and the student of Chinese will sometimes be puzzled because the Romanization is not that most widely used for the national language. But this is a book which will be enjoyed by all who love China, and one to be recommended to every missionary student who plans to become a guest of that great country.
K. M. PRATT.

THE CHRISTIAN APPROACH TO THE MOSLEM: a Historical Study. By J. T. ADDISON. Columbia University Press, New York, 1942. Obtainable from O.U.P. 18s. 6d.

The two great virtues of this book are its comprehensiveness and its accuracy. It will be best to give an account of what it contains, and the amount of space devoted to each subject. Part I, entitled "Twelve Centuries of Background," deals with the relations of Christianity and Islam from the earliest times to the curious episode of the Jesuits at the court of Akbar. Sixty pages allotted to this part of the book give space for a sufficiently full summary of the history for most ordinary readers, the object being to show what lies behind the situation facing modern missions to Muslims. Part II is the main part of the book, and deals successively with Turkey, Syria, Egypt, Iran, Arabia, Northern India and its borders, the Netherlands Indies, and Negro Africa, from the time when modern missions began to 1939, or as near to 1939 as the author could get information. Other Muslim areas,

about which less information was available, have been relegated to an Appendix. Part II and the Appendix together occupy 184 pages. The sources of information of this section are very numerous, as the excellent Bibliography shows, and as far as the reviewer is able to judge from the countries he knows, the standard of accuracy is high. It can be said without hesitation that this is easily the best survey of modern missions to Muslims that has yet appeared. Part III is the slightest part of the book. In 33 pages it deals with the problems of the presentation of Christianity to Muslims and the care of the convert. It is a good introduction to a difficult series of problems, on which a great deal more might be said. The book does not claim originality in its facts or its opinions, gathered from many sources, but it is written in a clear and readable style, and will be studied with pleasure and profit by all who have missions to Muslims at heart. An Index of twenty pages completes its usefulness. L. E. BROWNE.

THE CALLING OF GOD. By M. A. C. WARREN, D.D. Lutterworth Press. 64 pp. 6s.

This book is a volume of Essays in Missionary History, and it contains a wealth of knowledge, reading, and discernment, and much that is relevant to our own Church and its problems, both within and without. The book provides real spiritual light. The impartial study of facts substantiates the author's claim that though he has studied the facts to a purpose, he has not "cooked" his proofs to accommodate his hopes.

On the basis of the prayer of Nehemiah, the first essay traces from Abraham the history and purpose of the dedicated community—Israel, its reluctance and failure to discharge that purpose of God in and to the world, and the birth of the New Israel in Christ. The wheel goes full circle from the one man Abraham to the one Man Christ in whom Israel is reborn as the Body of Christ with the same purpose to fulfil. This survey of the missionary character of the Church is followed by two essays on the "Historic Tensions" which exist within the Church and the tensions in which the Church finds itself because placed in the world and allied to Cæsar. Dr. Warren's historical examination of these tensions is well done. Examples of those dealt with are—between the Spirit-filled individual and the Spirit-filled community, between Church and State, between prophet and priest, between pioneering individuals and those who cherish Historic Form and Order. He wants us rightly to accept these tensions as healthy ones and not as antagonistic ones, necessary and profitable, goading the Church to new life and effort. There are some wise and enlightening things in these two essays on Monasticism, on Mediterranean Culture and Christianity, and the missionary fruits of the Church alliance with Cæsar.

Finally Dr. Warren reviews the missionary task of the Church and lays down four principles for the task, with a special plea for specialization of function within the Church. Those who are accustomed to demand that the work of the missionary societies should make way for a centralized organization should read and ponder this chapter again and again. J. D. WESTON.

Printed by Wyman & Sons Limited, London, Reading and Fakenham

THE BISHOP OF DORNAKAL

By CAROL GRAHAM*

"Who, after he had served his own generation, by the Will of God, fell on sleep."

VEDANAYAKAM SAMUEL AZARIAH, by divine permission Bishop of Dornakal since the creation of the Diocese in 1912, the first Indian to be consecrated to the Anglican Episcopate and, as yet, the only Indian Diocesan Bishop within the Anglican Communion, has just passed to his rest full of years and honour. It can have been given to few men in the course of this life to see their labours so abundantly blessed or themselves to progress from such obscure surroundings to a pinnacle of respect and honour throughout the world-wide Church. He was the dominant figure in one of the great romances of the Gospel; he was also the beloved friend and Father in God to countless Christians of many nationalities, and to those who loved him the world is an infinitely poorer place without him.

He was born in the Tinnevelly district of South India in 1874. His father, himself a convert to Christianity and later ordained to the priesthood, died when Azariah was a little boy, so that he owed most of his upbringing to his mother. His background was one of homely, evangelical piety, and his devotion to his mother showed itself in many ways. For instance he was always keen to find out from his ordinands how much they owed the sense of their vocation to the influence of their mothers. After his school years he graduated at the Christian College, Madras, and from then on for many years was a prominent personality in the Y.M.C.A. It was during this period that he worked in close connexion with Dr. Sherwood Eddy and Dr. Mott, both of whom became life-long friends. Already we see revealed in him the two outstanding characteristics which were to mould his whole life and work. One was his burning evangelistic zeal which was a consuming passion to the day of his death. The other was his conviction that Christianity would never become an integral part of Indian life until Indian Christians became evangelists to their own people. Thus he was a pioneer in helping to found the National Missionary Society of India which takes under its wing all indigenous missionary ventures, and became its first general secretary.

In this way he travelled all over India continually making fresh contacts with Christians of all denominations, but his first love was for his own Church in Tinnevelly which he longed to see more missionary-hearted. Gradually he infused his own ideals into the hearts of a few like-minded friends and, early in this century, the Indian Missionary Society of Tinnevelly was literally prayed into being. They chose for the scene of their labours part of the Telugu country on the eastern edge of the State of Hyderabad, still largely jungle-bound, where neither

* Deaconess Carol Graham is a missionary in the Diocese of Dornakal.

education nor the Gospel had penetrated. At first they had some difficulty in getting a foot-hold, but eventually they acquired a disused brewery close to the little railway junction of Dornakal, and under the roof of this somewhat ramshackle building they gradually established Church, school, dormitories for boys and girls, and quarters for two married missionaries! Azariah, then still a layman, was both the presiding genius and the organizing secretary who had to come and go, collecting the necessary funds and rousing the enthusiasm of the Tamil Church.

The response to their teaching in the villages was rapid, and by 1908 we find Bishop Whitehead undertaking the long journey from Madras to baptize no less than 300 people. This far-seeing statesman of the Church had been all along their staunch supporter and had, moreover, for some time past cherished in his heart the dream of an Indian Bishop who would, he felt, be able to establish a more truly indigenous Indian Church. With such an Indian leader to hand the time now seemed ripe for the dream to be realized, only he was not even ordained! But his thoughts had already been turning in that direction, and with his outstanding spiritual qualities and profound knowledge of the Bible, it was found possible to ordain him both deacon and priest in 1909, and to consecrate him Bishop in 1912, surely the most rapid promotion on record! He had from the start, as an independent charge, the small Missionary Diocese of Dornakal†, and was also appointed Assistant to the Bishop of Madras. Thus both Diocese and Bishop of Dornakal came into being, and the early promise of young Azariah's life reached its fulfilment.

He soon became known throughout the Anglican Church in the Telugu country and in 1920, at the request of the missionaries concerned, two large areas, i.e. the Kistna and Godavari Districts to the east, occupied by the C.M.S., and the Kurnool and Cuddapah districts to the west, worked by the S.P.G., were added to the Diocese, thus trebling its territory at one stroke. There were now three main tasks before the Bishop. The first was the welding together of all these areas with their various elements and different points of view into a coherent whole. Perhaps one of the most potent instruments in this direction was the Divinity School, soon established at Dornakal, where almost all the 160 ordained clergy of the Diocese have been trained. Beginning in very humble quarters with what was surely the smallest lecture room in the world, this has now grown into a well-equipped vernacular theological training school, and was always one of the Bishop's chief joys and cares. Never, however tired or busy he might be, did he miss his daily class with the ordinands whenever he was in Dornakal. And what a teacher of the Bible he was! Few who sat under him will ever forget the windows he opened on to the Pauline Epistles or the Old Testament Prophets.

His second great task was the guidance of the great Mass Movement already in full swing all over the Telugu country. There are some people who have doubted the wisdom of this admitting large numbers

† Dornakal became legally a separate diocese under the Indian Church Measure and Act, 1927.

of outcastes into the Church, but Bishop Azariah was never one of them. He was convinced that the Mass Movements were the logical outcome of the caste system, a social order in which the community is everything and the individual nothing, and that to receive people into the Church as a family or communal group made for greater stability than to baptize individual converts divorced from their natural surroundings. Moreover, he was nothing if not village-minded. He knew the villages intimately, loved the village people dearly, and saw the Church always as the Divine Society which alone could unite the village into a living whole. Furthermore he believed and taught that, as soon as the Church was anywhere established, it must itself become the evangelizing agency, and set his whole heart to produce a witnessing Church. Consequently the momentum of the mass movement was tremendously increased by the Christians themselves, and his dictum "Every communicant a witness" was far more than a mere slogan.

Thus we come to the third great task, that of laying the foundations of a Church which should be truly Catholic in faith and practice, truly Evangelical in the power of its witness, and truly Indian in the expression of its worship. He had a great love for dignity and reverence, a strong belief in tradition, an intense dislike of "stunts," and a deep mistrust of anything which tended towards syncretism with popular Hindu cults or practices. At the same time he encouraged the use of Indian music and religious drama, and experimented with a special marriage service incorporating some deep-rooted Indian customs. Above all he was a pioneer in handing over to Indians the fullest measure of responsibility, but demanding in return a high standard of reliability. He trusted his clergy utterly, supported them wholeheartedly, and disciplined them rigorously. It was perhaps one of the crowning joys of his ministry that, in 1944, he was able to commission the first trained Indian women of higher education to positions of responsibility in pastoral work.

Thus in the two decades between 1920 and 1940 he came to his full stature as a Diocesan Bishop. The number of Christians in his Diocese increased from 90,000 to 220,000, and he had the intense joy of receiving many caste Hindus into the Church, often the direct fruit of the witness so faithfully given by the outcaste Christians. When the Silver Jubilee of the Diocese was celebrated in 1938 and the Bishop passed in procession with all the clergy of the Diocese up the still unfinished Cathedral, it seemed as if the very stones must cry out in thanksgiving for such a work and such a leader. Yet to him it brought the humblest recognition of God working powerfully through man's unworthiness, and the verse which rang in his head all day was the revised marginal reading of Hezekiah's well-known words: "I will go softly (or humbly) as in solemn procession all my days."

So far nothing has been said of his outside work which was prodigious. He was a prolific writer in English, Tamil, and Telugu, and always had at least one book on hand. He was President first of the Andhra Christian Council, then, since 1928, of the National Christian Council, and Vice-president of the International Missionary Council. No trouble was too great, no journey too trying to be undertaken in

the cause of the Kingdom. Outside India he visited Japan, Britain, Australia, New Zealand, and America. He was a leading figure at Edinburgh, Lausanne, Oxford, and Tambaram. Archbishop Temple said that he regarded him as one of the outstanding personalities at the 1930 Lambeth Conference. His work for reunion is too well-known to need any comment, though it may be well to emphasize that here, above all, we see the fusion of his evangelical fervour with his belief in Catholic tradition, for he was grieved to the core by the feeble witness of a divided Christendom and convinced that the majority of his countrymen desired the rich heritage of sacramental life and worship which he held so dear.

For twenty-five years he had been patiently supervising the building of a Mother Church in Dornakal, and the consecration of this, the first truly Indian Cathedral, on January 6th, 1939, came as a fitting climax to his life's work. For here are summed up the soul of the pioneer in its Indian architecture, the heart of the Catholic in its ordered worship, and the zeal of the evangelist in the need for its very existence. On that most joyous festival of the Epiphany there were present in Dornakal some who remembered the early days in the old brewery, the clergy and laity of a large and flourishing Diocese, representatives of all denominations of Indian Christians, and Bishops from all five continents. And to each and all Azariah was a household name, a glowing inspiration and a personal friend.

Finally, what of the man himself? Two things stand out as an index to his strength and sweetness. First, the deep secrets of his inner life. At home, on tour, in camp, as a guest, never did he fail to rise at 4.30 to keep his tryst with God. He was no mystic; he said frankly he did not understand it. But the Word of God, illuminated by the riches of scholarship and devotion, was to him indeed the Bread of Life. And those who were privileged to share his daily intercessions know how every project was rooted and matured, every individual need remembered in the Presence of God. Secondly, his love of simple things. His supremely happy marriage with one who shared every thought and aspiration, his affection for children and grandchildren, made a home-life which he delighted to share with others. To one who lived for many years in Dornakal the chief recollection of him will be not in cope and mitre, rochet and lawn, nor even the familiar white cassock with the amethyst Cross, but in simple Indian dress walking about in the cool of the evening and dropping in to bid one to a game of family bridge.

The end came after only three days of illness to a frame worn out in the service of the Master. There was no wailing or wild lamentation in Dornakal, but a deep hush of sadness. As he lay in his little Chapel his face, wreathed with the familiar lovable smile, proclaimed nothing but joy. They laid him to rest outside the east end of his beloved Cathedral, singing very softly the Telugu Easter hymn, and we who are left dare not say *Ichabod*, *Ichabod*, but know that we too must go softly, humbly, and thankfully as we try to follow where he has shown the way

CHINESE UNIVERSITY

By GILBERT BAKER.*

THE second stage of migration is harder than the first, and this has been the case from the time of Moses to the present war-time Odyssey of the Chinese Universities. It is true that only a very few of the Chinese students have been so base as to suggest that it is better to return and serve the Japanese than to die in the wilderness, though this is what has happened in effect to those who could not stand the hard life of Yunnan, and went back to Shanghai, Hong Kong, or Malaya while they could. Yet there is no doubt that the promised land of Yunnan, to which the students marched so bravely from Changsha in 1938, has begun to pall. The evening sunlight on the hills around the lake, the brilliant blue skies of the clear dry winter, the temples which look down from their wooded strongholds on the West Hills on to rich fields of young green rice, are no less beautiful than they were five years ago; but they have different associations. The hills are where we went out day after day to watch the city and sometimes the university districts being bombed. Blue sky brings to our minds a formation of silver bombers, droning unresisted over our heads. The fields are full of good food—but not for students, who must be content with two under-nourishing meals a day.

At first it was all rather fun, and none thought their exile would last very long. There was an air of self-sufficiency about the great institutions from North China—Peking National, Tsing Hua from Peiping and Nankai (whose reputation was great enough for the Japanese to destroy its Tientsin campus by methodical shelling); and they found it hard to see any culture in other parts of China, least of all in remote Yunnan, which hitherto had been regarded as the back of beyond, which only the hardiest sociologists or botanists ever dreamt of visiting. Their experience of six years has not done anything to convince them that there is any culture in Yunnan, but that does not greatly worry the local people who have the economic whip hand, and can squeeze the once proud professors out of one squalid room to another as rents go up. The National South-west Associated Universities, as this combination of China's three leading universities is called, has not regarded its coming to Yunnan in the light of a mission or an opportunity, but chiefly as an irksome exile among rather disagreeable people. Up till this year the students have also been mostly exiles from other parts of China; but now there is an increasing number of Yunnan students, and as these are the people with money, and will form the bulk of the student body if the Universities stay here much longer, it may be that the authorities will somewhat revise their attitude.

The South-west University has had various buildings for its student body, which now amounts to between two and three thousand. Some of the Yunnan educational bodies had left their new buildings and gone

* The Rev. Gilbert Baker is a C.M.S. Missionary at Kunming.

to the country for greater safety, and these were at first occupied by the newcomers; but now they have been taken over by their original owners, and the South-west University is concentrated on its own campus of mudbrick huts just outside the city walls of Kunming. In this district the Colleges of Arts, Science, and Education are established, while at the other end of the city, in an old temple where dusty gods are pushed aside to make way for lathes and motors, is the College of Engineering.

The changes that have come over university life in Kunming in the last five years are due to interlocking reasons—the war in Europe, the rising cost of living, and the breakdown of the Chinese "United Front." The main results have been the withdrawal of students from political activity, and, what is more significant, from political interests; the popularity of economics and engineering courses which may offer safe jobs in business or industry; and on the other hand a rather more remote type of research among the arts faculty; a renewed interest in history as a way of explaining world trends; and a lowering of standards both in English and other subjects.

The successes of Hitler in the first part of the war had an important influence on some of China's intellectuals. Oswald Spengler's *Decline of the West* had already been absorbed by a number of historians and political scientists. A monthly magazine called *The Warring Age* took its title with reference to that period in Chinese history known as that of the Contending States, out of whose conflict the first strong China of the Chin Dynasty appeared. By analogy it was implied that Germany would emerge as victor out of the contending states of Europe, and as a moral it was urged that China must be not only nationalist but imperialist if she is to survive in the struggle for existence. This viewpoint has since had some support in the British collapse in Malaya and Burma. Amateur strategists consult their maps of south-eastern Asia and discuss which prizes China may receive at the peace. The final alignment of China against the Axis has of course modified this theory; and the entry of Russia into the war has rather upset the prophets of historical analogy, even though one university professor confidently and publicly foretold the imminent fall of Moscow in 1941.

It is not surprising that exponents of the new nationalism have in many cases joined the Kuomintang. One political scientist became confidential secretary to the War Minister and re-visited this university city in the guise of official lecturer to the Party's "San Min Chu I" Youth Corps.

This body, which shows all the symptoms of incipient fascism, is now almost the only organized channel for political activity in the university. It has various methods of inducing students to join it, such as free holiday camps (with uniform), a co-operative store to supply better food for members only, and so on. It does not attract the intelligentzia, but so far it has not, fortunately, threatened them in any way.

This type of nationalism is, however, far from being the predominant school of thought among the faculty. The older men have always been strongly democratic, and their point of view is actually gaining ground as it becomes apparent that government regulations and the policy of

" unification of thought " constitute a real threat to academic freedom. The South-west University in fact prides itself on being a stronghold of liberalism, and its reputation is still sufficiently respected so that it does probably enjoy much greater freedom from interference than is the case with other government universities.

But it may be a one-sided struggle if it comes to a show-down. The professors have shown remarkably fine spirit in being willing to put up with terribly hard living-conditions in order to continue their learned arts. Their living-standards are getting lower all the time, and we must ask ourselves why it is that the Government does not effectively come to the rescue. We know that assistance has been offered from abroad and been declined—not by the universities but by the Ministry of Education. We know also that the Ministry would like to bring this rather independent-minded body under its wing. It is very clear that the Government authorities have a good many methods of applying pressure.

Yet even among those who resist this pressure in the interests of free speech and thought, there are many who feel the need of a more definitely national culture based on old Chinese traditions. This is of course entirely legitimate, for these universities must be regarded as repositories of Chinese classical culture, whose existence may be threatened by the present educational upheaval. Philosophers such as Dr. Feng Yu-lan (author of a standard work in English on Chinese Philosophy) are trying to work out in new forms of Chinese language the essential meaning of Confucianism as a modern system of ideas. Sociologists, like Dr. Quentin P'ang, are evaluating the Chinese humanistic contribution to social life. There is much to be said for the point of view that there is in the Chinese " way of life " something of value for the rest of the world, though whether that can be satisfactorily identified with a " neo-Confucianism " is perhaps more doubtful.

On the other hand there is the school of thought which follows Dr. Hu Shih in his plea for a total acceptance of western institutions. Its members consist naturally more of the exponents of modern subjects, economics and science. They are more realistic in facing China's weaknesses and the need for a more complete revolution in economic life, but they may also become rather academic, and the very completeness of the theory seems to identify it with the idealism of Hu Shih's *Renaissance* of 1919 rather than with the realities of the present.

In science some extremely good work has been done in very discouraging circumstances. The universities were able to bring very little equipment with them, and much of the teaching has to be theoretical. Yet they have made their own apparatus in the chemical and physics laboratories. Special attention has been paid to radio research; and in biology experiments have been made with local products. A small fruit has been found to have more vitamins than an orange twice its size, and steps are being taken to make it available for the armies fighting on the Burma border, and for general consumption. This is only one out of many examples. The departments of geology and geography have also done some useful work, taking the local countryside as their laboratory; and the anthropologists have done

valuable research at first hand among the tribes-people of Yunnan Province. The best known of these scholars is Dr. Fei Hsiao-tung, author of a book on the Chinese peasant of the Yangtze valley, which has been published in England. It would thus seem that the scientists have adapted themselves to local conditions more successfully than the professors of arts subjects, whose topics of research do not seem to be very closely connected with the war or with present-day realities.

Indeed this remoteness from the war is characteristic not only of the universities but of the whole community in this part of China. There are economically two classes of people only. The wealthy merchants and provincial government officials, who ride round in expensive American cars regardless of gasoline shortage, are in the same class as the coolies and farmers who are all making money out of inflation, hoarding, and the American forces. The other class is that of the salaried workers, and of these the university professors are the hardest hit, even more than the students, who receive various forms of relief and are usually in some part-time employment of their own.

The time is long past when students paid tuition fees; in fact, a university education is now cheaper than that of a Middle School, with the result that for a certain number of people the university is a convenient place for marking time in the economic storm. There is a government food subsidy for all students, which does not cover more than three quarters of the cost of food; but in addition to that there are funds to be obtained from the Student Relief Committee, through International Student Service, and the Student Division of the Y.M.C.A. Those students who have enough money usually supplement their two meals a day with a breakfast of "Hsi-fan," rice with water, and perhaps one or two of those long pieces of fried dough, which look like an oily French "brioche" and are called in China "yiu-tiao." They are provided by itinerant vendors outside the campus gates, or in the tea-houses just inside the city walls, which also become clubs and places of study for the more fortunate. As a whole students seem to get enough to eat, but for many there is almost no margin for clothes, soap, baths, and laundry. Consequently a good number of the men are beginning to look threadbare and unkempt.

The men outnumber the women by about ten to one; consequently their dormitories are more crowded and usually rather dirty. It is very difficult to keep things clean and tidy when you have your worldly possessions in a suitcase on top of a double-decker bed, and the only piece of furniture you have is a table between the beds at which you must work and put things and share with three others. It must be said, however, that the girls present a considerably fresher appearance, though many of them are quite as poor as the boys; but Chinese boys of the student class have never had any tradition of doing things for themselves. Manual labour like sweeping or cleaning is always left to servants, and when there are no servants, and no home, the common standards are apt to slide.

The University has almost no interest and no control in the social life of the students. There are no common-rooms, no university functions like a graduation ceremony, and no auditorium. The only

occasions when the University assembles together is when the Memorial Hour for Dr. Sun Yat Sen is celebrated out in the open air, and the flag is raised, and the President or a distinguished speaker is invited to address the students from a stone dais.

Relations between boys and girls are in a very confused state, as in other walks of Chinese society. The old standard of arranged marriages is breaking down, but the tradition is strong enough to keep alive the idea of a man's world in which the woman's point of view is considered as secondary or irrelevant. Nearly every student discussion on marriage brings this out by implication. The romantic influence of the movies does not really break down the double standard, but rather gives a boy a sentimental picture of his girl friend who is to be idolized for her outward beauty in courtship, and treated like mud after marriage. Arranged marriages are also by no means dead, and students may well have been married when young and feel a traditional responsibility for their brides back in the villages, while falling in love with a girl student of their own intellectual class.

The effect of being so long away from homes of any kind is bound to be more marked as years of exile continue. Economic conditions make marriage an impossibility for many students. Consequently there are a good many who have sex-relations before or without marriage. It is also a considerable temptation to girl students to lower their standards for the sake of the good things that relations with a rich man can give.

The living conditions of the faculty are as we have indicated proportionately harder, especially for those with families. People who were accustomed to a certain standard of comfort on the spacious campuses of Tsing Hua University now have to live in uncomfortable and dirty garrets or in noisy courtyards shared by loud-voiced neighbours who have very little idea of academic calm! Some of the professors live out in the country and come in for classes two or three days a week, and this back-to-the-land movement will not be without its good effect in bringing them close to China's rural life. Others, unmarried or without their wives, are in hostels in the town. One of these is rather an attractive building, being the old private theatre of a former Governor of Yunnan. The professors live in what were once boxes along the two sides of the auditorium, which forms a common-room.

A few words may be said in conclusion on mental attitudes in general; on relations with the Christian Church; and with the outside world as a whole.

On the positive side, the students of "Lien Ta" are extremely hard-working, and they have the reputation of being the most studious of university students in China. The faculty are also people of very considerable scholarship and integrity. The organization works fairly smoothly and is on the whole free from the personal jealousies and "playing politics" which have marred the life of some Chinese universities. There is a real sense of freedom and toleration in the old liberal sense, which has both its good and bad sides. The foreign members of the faculty are treated with courtesy; and it is characteristic of the change in general attitude from that of some years ago, that part-time teachers like myself, who are missionaries, are welcomed rather than the reverse.

Although nothing is organized for them, students are not inactive on the social side. Well-illustrated and carefully written "wall-papers," mostly on scientific subjects, adorn the notice boards from time to time. Many learned societies advertise their meetings; and the different provincial societies meet as an excuse for a tea with some regularity. Professors do not have many social contacts with students (they are in no position to entertain), but they like to be invited to air their views in extra-curricular lectures. Those who can afford it make expeditions to the country.

But behind these activities there is a good deal of depression and fear. Living standards are being forced down. It is not so easy for students to get jobs as it was two years ago. There is not very much enthusiasm to work for the nation. The ideal is rather a safe job in a bank. It is true that a number of English language students have joined the Army as interpreters for the American forces or in India, but the pay is not good, and there has been a measure of conscription to get the students. (These students and the members of the English Department who spend their spare time on an English news-bulletin put out by the War Area Service Corps are exceptions to the general rule of remoteness from the war effort.)

A very large meeting was held in our Student Church a few months ago on the "Causes of Pessimism." University professors were invited to speak, and students added their comments from the floor. They indicated a very widespread sense of frustration, discontent with government restrictions on liberty of speech and thought, and protest against the depressed standard of living which makes them feel they are not wanted.

In this context stands the Christian Church, not very strong in numbers, but standing for a fellowship and a way of life in which individuals, whether students, graduates, or professors, are considered as "wanted" and valuable. In the second year of the University's sojourn in Kunming a small Chinese courtyard near the campus was turned into a Church adjoining social rooms; and every Sunday one of China's most distinguished Christians, Dr. T. C. Chao of Yenching University, expounded the Christian Faith in terms that university people could understand. Although Dr. Chao returned to North China in 1940, this tradition has to some extent been preserved, together with the sense of Christian fellowship, which is such a marked feature of Christian universities in China and is so lacking here.

Other churches have entered the university field, and the Y.M.C.A. and Y.W.C.A. through student conferences and Student Relief have shown a practical Christian spirit in tending to student needs. We have also had many contacts with the faculty, and although there are very few Christians among them, they are not unwilling to recognize the importance of what we are trying to do, namely, to help students to find a faith of their own and to live by it. The weakness of Chinese humanism is quite widely recognized, but the next step of finding a faith in a transcendental God is still hard. But yet it would seem that the doors for the Christian Church are still much wider open than they were before the war, and the gap between Government and Christian universities much narrower. It would in fact seem to be the right

policy of the Church more and more to stand alongside existing institutions. The task is not so much to create more Christian hospitals, schools, and colleges, but to put more and better Christians into those hospitals, schools, and colleges which already exist.

It is perhaps in the field of international relations that the Christian Church has had its greatest influence in China, and now other forces are coming to imitate the Christian example. At first, in the contact of west with east, it was only the missionaries who came with any educational, as opposed to exploiting, interest. Now the nations in their official capacity are becoming alive to that to which the missionary Church has always borne witness, that co-operation with Chinese people is the right relationship and that domination is futile. The University therefore has a number of foreign members of faculty—Russian, American, and refugee German, in addition to my own British contribution. The University has also greatly welcomed three British visiting professors. E. R. Hughes, Reader in Chinese Philosophy at Oxford, E. R. Dodds, Regius Professor of Greek at Oxford, Joseph Needham, Professor of Bio-Chemistry at Cambridge, and Professor Renwick of Durham. These contacts have been of very great assistance to Chinese intellectuals who have felt themselves cut off from current world ideas. Of the same order of friendship between nations is the bequest of books from Oxford University which fortunately reached China before the ports were sealed, and which are valued additions to the University's depleted libraries.

In the days after the war it will be those teachers and students who have kept spiritually and intellectually awake who will be the most hopeful element in China. They may not be politically powerful; they may even be subject to political threat; but it will be they who will keep alive the spirit of a world-wide culture, fearless in thought, critical of itself, and motivated by goodwill.

THE CHURCH IN CANADA ADVANCES

By THE ARCHBISHOP OF RUPERTSLAND*

THE invitation that came to me was "to write an article on some aspect of recent development of the Church's work in Canada." I choose the one that began at the Annual Meetings of our General Boards and Executive Council at Stratford, Ontario, in September, 1940.

Official word was made public there by the Primate of the needs of England, of the apprehension that the missionary societies would be unable to fulfil their ancient promises, of the deep concern of English people that the preaching of the Gospel should continue in every farthest point of Canada.

Our Church, through the Board of Management of our Missionary Society, therefore said:

* The Most Reverend L. R. Sherman has been Archbishop of Rupertsland since 1943.

(1) That in grateful admiration for what the English Missionary Societies making diocesan grants to the Church in Canada have done during the years past, and in the desire to relieve them of their heavy burdens during the present emergency, this Board of Management inform the officials of these Societies that the Church in Canada will relieve them of all their diocesan grants, or such portions as the Societies may desire, beginning in 1941.

(2) That this Board of Management pledges itself to raise within our own borders every cent of necessary money relinquished from England in this emergency:

Calls upon the Bishops, Clergy, and People of our Canadian Church as a whole to rise to this great, sacred, and patriotic opportunity.

And to this end, requests the Executive Committee of M.S.C.C.—having procured the most exact information concerning the total sum, and having studied most carefully all the missionary work involved—to take all necessary steps, in co-operation with the Committee of the Executive Council on Apportionments or otherwise, for the presentation of this great call to our full membership. .

The Executive Council of our General Synod not only approved this but followed it by decisive and challenging action.

The Dominion Board of the Woman's Auxiliary later endorsed this and promised its active support.

Much lay behind this. Many in the Canadian Church had felt for years that the time was long overdue when English missionary money should be released by us to other more needy fields and that we should set our own house in order.

Voices had been raised from time to time in this regard, but apparently the time was not ripe. But now the spark that was needed was there. England in 1940 was a lesson in steadfastness and courage and sacrifice to the whole world for all time; and when we assembled at Stratford in September all this was uppermost in our minds. There was therefore no dissenting voice. We felt that one thing we could do for her was to help maintain that work which she had supported for two centuries. So the decision was made unanimously in that hour of crisis and a new spirit unloosed for our missionary task from that day forward.

Obviously it needed something more than Resolutions; something even in addition to resolution. It needed planning, explanation, consultation, consolidation, and what not, across our huge constituency, from Atlantic to Pacific, comprising twenty-seven dioceses. And with regard to the whole endeavour we had certain fixed ideas.

From the outset we decided that we must keep it within the framework of our whole missionary task—not let it become a flash-in-the-pan effort or a special appeal in the ordinary sense of the phrase, but realize it had come to stay and that only education and a real sense of stewardship and the full realization of our missionary obligation would insure success. So we tried to fill the whole picture with new inspiration and colour and urgency, and build for the future. We were determined not only to "mount up with wings" at this trumpet call which was an easy one to sound, but to see to it that such foundations were laid as would enable us through the years ahead to "run and not be weary" and to "walk and not faint."

Another important precaution we never forgot. We are, for good or ill, a Diocesan Church. We asked each diocese to do it in its own

way. There was no high-pressure, centralized effort. Some direction, yes; but it was a diocesan responsibility in each diocese, and we wanted twenty-seven flags flying, not one, at the end of each year. We never got them all! But we did get twenty-six each year since; and each year the total sum received has been well over the top and has reached successive all time "highs." An added result to the dioceses has been that by doing more in this way than ever before they have found that they have become each year immeasurably better off themselves. In other words, we have all learnt that "It pays to pay."

Looking back, it seems to me that perhaps the greatest thing that happened during these years was a change of emphasis. Though the Resolutions of Stratford had to be—and were—implemented by greatly increased givings for the missionary cause, there was among us during these very years of effort an almost complete transition in our common thinking, the transition from emphasis on money to emphasis on the work to be done. This has been most noticeable and is perhaps the most permanent part of the structure that has been started. "The Lord hath done great things for us already, whereof we rejoice."

So we came to our General Synod of September, 1943, the fiftieth anniversary of the First General Synod of the Canadian Church held also in Toronto in September, 1893. As early as 1941 we began to talk in terms of a Programme of Advance, and this was initiated at the General Synod by the following Resolution, which was unanimously resolved:

> Whereas this year 1943 is our year of Jubilee; and
> Whereas the Church of England in Canada, by virtue of her noble heritage, is faced with a great responsibility and a unique opportunity to-day; and
> Whereas we have heard the Reports of the Departments as to their conception of their needs to meet this challenge;
> Therefore this General Synod makes solemn declaration that it approves a Programme of Advance:
> And to this end:
> A. Calls upon our Bishops and Clergy to lead in this endeavour, Diocese by Diocese, Parish by Parish;
> B. Calls our people to a deepening of their spiritual lives and a dedication of themselves anew at this time to the strengthening and extension of the work of our Church;
> C. Calls upon our Departments so to organize their work that this can be accomplished: and
> D. Undertakes now by this definite resolution to meet these needs and "buy up" this opportunity for Christ and His Church by the raising of more money through the Apportionments, Diocese by Diocese, year by year, beginning in 1945 and until such time as this Programme of Advance be completely fulfilled.

Indeed it was even improved on. Consultations were held with the dioceses immediately following General Synod and the first steps in advance representing the acceptance of very substantial increases in Diocesan Apportionments were taken as from January 1st, 1944; with the results (now just in as I write) for three quarters of the year entirely satisfactory.

So stage two has begun. Stage one was from 1940 to 1943. Stage two is from 1944 on. "In the Name of our God we set up our Banners!" May we go forward steadily, lengthening our stakes, as we seek to help build the World Front for God, along the Broad Highway of Canadian Life.

THE ANGLICAN CHURCH IN SOUTH AMERICA

By THE BISHOP OF ARGENTINA*

BRITISH settlers in South America were, in the early days, rather haphazardly provided with opportunities of corporate worship. In some centres the British Government provided consular churches and chaplains; in other centres, where there was a desire on the part of the British Community to have a chaplain and church, the community brought out a chaplain from England and began the work of building up a congregation, usually starting in a room in a private house, lent by someone really keen on the furtherance of God's kingdom.

In some republics it was not possible to erect a building which had the appearance of a church from the outside, nor was the ringing of church bells permitted. The church in Lima even now appears to be an ordinary house building, but within it is a nicely appointed church, and to my knowledge there are only two places to-day where Anglicans are summoned to church by the ringing of a bell.

These churches all over the Continent were the result of local efforts, situated in places far distant from one another, and bearing no relation to one another beyond the fact that they had Church of England clergy and used Church of England services. Nominally they were under the jurisdiction of the Bishop of London, but, as you may imagine, the Bishop of London had no contact with them and certainly could not spare the time to visit for Confirmations or to see that all church life was being carried on decently and in order.

Since 1844 the South American Missionary Society had been carrying on missionary work among the Indians in Patagonia and Tierra del Fuego; and in 1869 Waite Hockin Stirling, one of the missionaries, was appointed as the first Bishop and he had jurisdiction not only over the missionary work but also over the work among our own people. This meant travelling enormous distances by sea and rail, and in some instances long journeys on horse or mule.

Bishop Stirling's task was to form a Diocese out of all these churches, and it was a difficult undertaking, for some church committees could not see why their particular work which they had built up should suddenly come under the jurisdiction of a man they had never heard of. However, by his constant visiting and tact he gradually broke down the opposition.

His successor, Bishop Every, was indefatigable in his efforts to unite the Church's work and did much to attain this end by organizing a Women's Diocesan Association and by holding a triennial Synod in Buenos Aires. After a few years in South America Bishop Every realized that it was impossible for one Bishop to supervise such a large area. Few people realize the enormous distances to be covered—the

* The Rt. Rev. J. R. Weller has been Bishop of Argentina and Eastern South America since 1937.

Republic of Brazil alone is larger than the United States of America—and although it is true that there are vast areas uninhabited, it is necessary to travel thousands of miles in order to visit the British communities that do exist.

On Bishop Every's advice the Diocese was divided into two, one being called the Diocese in Argentina and Eastern South America, and the other the Diocese of the Falkland Islands. The latter consisted of the Falkland Islands and all the Republics on the West Coast of the Andes, and the former embraced all the territory east of the Andes down to the border line between Argentina and Chile in the south. This territorial division was excellent in the days before the Panama Canal was opened, as there was direct communication by sea between the Falklands and the West Coast; but gradually shipping has ceased to travel that route and the Bishop of the Falkland Islands, who made his headquarters in Valparaiso, found it increasingly difficult to visit his Cathedral in Port Stanley, as the only connexion between the mainland and the Falkland Islands was by ship from Montevideo in Uruguay. The Bishop's journey from his home to his Cathedral was made at a cost of £40 each way, which I should think constitutes a record. The time has come for a redistribution of territory. For this and other reasons the two Dioceses have been administered by the Bishop in Argentina and Eastern South America, who has his headquarters in Buenos Aires. This beautiful city has a larger population of British than any of the others and is well served by churches. In addition to St. John's Pro-Cathedral, there are in the city and its suburbs nine other churches including the Missions to Seamen Church and the School Chapel at St. George's College. There are no other centres where the British community is large enough to require more than one church. There are many of our people living in what is called the Camp, that is to say in the country, working estancias and sheep farms, and also in the Andes connected with mining and railway operations. In order to serve these people, travelling chaplains have been employed; at present there is only one of these and his is an arduous task, continually travelling in all kinds of climates and by a variety of means of transport.

A Sunday School by post is provided for the children in out-of-the-way places and preparation for Confirmation has to be carried on by similar means. This is not a very satisfactory arrangement, but in view of the enormous distances which separate our people from a Church centre, it is the best that can be devised. The Confirmation candidates have to answer written examination papers, but the personal contact with any chaplain is missing.

The education of British children has been provided for wherever possible. In Buenos Aires we have two schools connected with the Church, one St. George's College at which there are some 380 boarders (including Preparatory School). This was built up by Canon Stevenson and is run on the lines of an English Public School. On the other side of Buenos Aires is St. Hilda's College where there are about 100 boarders. The pupils at these schools come from English homes all over the country, some of them from over 1,000 miles away. In addition to these there are other English schools in different parts of the country, but none of

them so well equipped as St. George's College, which is the only one that has a School Chapel, and that a very beautiful one. The Headmasters both of the College and of the School are in Holy Orders.

Provision is made for children who are orphans or semi-orphans at the Allen Gardiner Homes in the Cordoba Hills. Were it not for this institution these children would be lost to the British Community. The Homes are a memorial to the first missionary to the Indians in Tierra del Fuego, who with others gave his life for Christ's Church. The Homes were started and maintained by the South American Missionary Society, which Society in years gone by also started and maintained other work among our own people. A few years ago this Society decided that they were no longer able to maintain work other than their work among the Indians, and so their undertakings among the British were taken over by the Diocese. Among other work which the Society did was that among the Welsh people settled in Chubut valley, Patagonia. They provided them with a school and helped towards providing a Welsh-speaking chaplain. The school is now financed by Patagonian farmers and the Church of Wales provides the Welsh chaplain who serves the two Anglican churches in the Colony. Few of the inhabitants speak English, most of them speaking Welsh and Spanish.

The Anglican Diocese now maintains much work which was formerly carried on by the Society, which means that our people have a very much heavier burden financially than do their fellow-worshippers in England. They have not only to maintain their church buildings but have also to provide the chaplains' salaries and the passage-money for chaplains and their families when they travel from England to take up their duties and again when they go on furlough after four or five years' service. In addition to this they subscribe to the Diocesan funds which enable us to continue all the church work which has been taken over from the Society, and they also contribute considerably to missions. The only sum received from the Church at home towards the support of work among our own people is the sum of £100 per annum, granted by S.P.G. towards our Camp Chaplaincy work.

The British-owned railways help us considerably by giving free passes to chaplains when travelling on duty, and without their aid we should be hard pressed to find the means to cover the expenses of the long-distance journeys. In the northern part of Chile and Bolivia, the railways not only give free passes to the chaplain but also provide £75 per annum towards his salary.

The South American Missionary Society did not confine its work to the Indians in Patagonia but later began work among the Araucanian Indians in Chile and also among the various tribes in Northern Argentina and Paraguay.

The Araucanians dwell on a reservation of land some 500 miles south of Santiago, Chile. They are a very arrogant people and are very proud of the fact that they are the only Indians whom the Spaniards did not conquer. They are not poor as Indians go; they have their land, cattle, sheep, and horses, but living conditions are somewhat primitive. Fifty years ago work was started among them and the policy adopted was to provide boarding schools for boys and for girls at different

centres. This method met with considerable success, although it took some time before the Indians could be persuaded to send their girls to the schools. One result was that students who passed through the schools wanted to start schools in their own districts when they returned to their homes, and in this way arose a number of rural schools which came under the Superintendent of the Mission.

Another result was that two ex-pupils, who after school years kept in close contact with the Mission and its activities, offered themselves for ordination. They were prepared by Canon Wilson and it was decided to ordain them on condition that the Araucanian Christians undertook to support them. At a great meeting they decided they would undertake this; so Juan Antinao was ordained in 1937, and Segundo Cayul two years later. The cost of living has risen rapidly in recent years and the Araucanians have not been able fully to bear the expense of maintaining these two priests.

Juan Antinao gave a piece of land on which their Church was built; they provided the labour and the Mission the material from buildings no longer in use. These two priests are doing excellent work; Juan Antinao is the leader of an Araucanian Missionary Society which is striving to evangelize the Indians beyond the reach of the English missionaries. The language used by our missionaries is Spanish, which is in common use among the Indians living near to civilization. The language of the Indians is Mapudungu, but few of the missionaries speak it. The Society also has medical work which is of great value to these people, who have no one to whom they can go except witch doctors. Through the healing and teaching at the hospital many have been led to become Christians. The Chilian Government so recognized the value of Miss Royce's medical work at Cholchol that in recent years they have given an annual grant to the hospital work.

During the war some of the boarding schools have had to be closed owing to lack of staff, and one girls' school was unfortunately destroyed by fire. The great need of the Mission is for more staff in every branch of its work.

There are other Indians on the eastern side of the Andes and farther north, to whom the Society sent its agents. These Indians are very different from the Araucanians, less virile, less intelligent, and poverty stricken. They are nomadic and have practically no possessions, providing themselves with food from what they can find in the forests and the rivers. The supply of food is very uncertain, the mainstay being the bean of the Algarroba tree, but sometimes this crop fails, and since fishing in the river is seasonal they are reduced at times to eating anything they can find, including even lizards and snakes.

There are no boarding schools in these areas. The early missionaries fenced in a compound miles away from civilization and built within it a church, a school, a dispensary, and their own houses, all being built of adobe, and gradually these nomadic people built primitive huts around the Mission Stations and have in the succeeding years come to look upon these places as home, although from time to time they go off for months journeying through the forests.

One of the great difficulties is the variety of languages used by these

wandering tribes. They are not really large tribes, numbering only a few thousand each. The missionaries have learnt the various languages, have formed written languages in each case, and have taught the Indians to read. Some portion of the Scriptures, Prayer Book, and hymns have been translated into Mataco, Toba, Lengua. There are not likely to be any candidates for ordination among these tribes for many years to come, but there are already a number of evangelists, and at some stations a second generation of Christians is growing up.

Living conditions for the missionaries among these Indians in the northern part of the Argentine and Paraguay are very difficult. The heat is great, there are mosquitoes and other insects in abundance, and there is considerable difficulty in getting an adequate supply of food.

It is possible that the missionaries in Argentina may have to be withdrawn owing to Government legislation, but the work in Paraguay can be continued and developed if enough workers and money are forthcoming.

The future of the Society's work depends very largely on the response it gets to the special appeal it has made in this its centenary year. Their great need is not only for funds but for a supply of workers to take the place of those missionaires whose furlough is long overdue, many of them past the retiring age. Educational, medical, and evangelizing work is open to the young people when their war service is ended; will they undertake it?

The supply of clergy for the work among our own people has in the past always been drawn from England. In recent years a step has been taken towards building up a ministry of British people born in South America. Candidates from this source look upon South America as their home; they know the language and customs of the country and can give more continuous service than those drawn from home, as there is no necessity for oversea furlough. The first candidate under this scheme was trained at Durham University and St. Augustine's College, Canterbury; he is working in Buenos Aires and doing excellent work. There are four more candidates who are at present on active service and are looking forward to ordination and service in South America. Through the Diocesan Ordination Candidates Fund we hope to give them similar training.

The Bishop of the Diocese in visiting the British communities and the missionary stations has almost continual travelling by all methods of transport and through every kind of climate, journeying from Panama to the Falkland Islands, and in the course of his journeys sometimes reaches a height of 15,000 feet in the Andes. The visits to some communities are yearly, to others biennial, but there are some places where it is only possible for him to visit once in three years, so vast is the area to be covered.

Reviews are contributed by the Rev. C. S. Milford, India Secretary C.M.S., and the Very Rev. P. A. Micklem, Provost of Derby.

THE RELIGION OF THE INDIAN VILLAGER AS A PREPARATION FOR THE GOSPEL

By M. M. FROST*

THE student of philosophic Hinduism or Buddhism may find in them very much noble and valuable material with which to link the new teaching of the Christian Gospel. The religion of the villager seems in comparison a barren field. Yet it yields some fruit to investigation. For this purpose it is necessary to consider it apart from accretions and to leave out of consideration the "Aryan" practices with which it is often closely interwoven. At the temple at Periyapalayam, where the worship for most of the year is of the orthodox Hindu type, there is held an annual festival in the month of August at which blood-sacrifices are offered and men dance, clad in margossa leaves, the old pagan dances. The priests explain the discrepancy by a story of two severed heads, the Chaklya (out-caste) woman's head being replaced by accident on the body of the Brahmin and demanding its due of fertility rites once a year. Orthodox Brahminism apologizes, as it were, for its association with the primitive form of ritual. But it is the Brahmin who is the interloper; it is the ancient paganism which is the true religion of the villager. He may flock with the crowds to a temple for festivals and processions to gaze from a due distance at such rites as the commonalty are allowed to witness; he may admire a Saga or Rishi practising austerities in a forest or by a waterfall, but these things are rather a spectacle for special occasions than a part of his daily life; his own beliefs and pre-occupations are of a different kind and belong to the tradition common to pagan peoples throughout the ancient world. It is with this animistic rural paganism that I here propose to deal.

The religion of the villager posits in the background one Supreme Deity, "Kadavul," the Transcendent, a figure shrouded in mystery, remote, all-powerful, vaguely feared. Fate, the writing on the head ("Talai-eluthu") depends ultimately upon Him. The villager's idea of Fate seems to be less that of an inexorable moral *law*, the Karma of Hinduism, than the despotic ruling and determining of an incalculable God. They often blame Him for it. "Wicked God (Pāvi-kadavul)," they say, "He has treated me unjustly," though others may deprecate rash murmuring and warn, "Best not miscall Him." Or they shake their heads, nonplussed, over his inscrutable designs. I once asked a man if he really thought there was any writing on the head, and he said he had himself in a graveyard seen skulls with the writing on them

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—the jagged sutures of the cranium give confirmation to the popular belief. The villager is convinced that he cannot escape this fate; deaths from sheer expectation, when an astrologer has proclaimed the hour has come, give testimony to the strength of this idea. The power of the Lord may also be favourably exerted. "Kadavul Tunai" (by the Lord's help) is a good word with which to prelude an undertaking. A woman spoke of an act of stealing to which she felt driven by circumstances: "So I said 'Kadavul Tunai' (by the Lord's help) and took it!"

But for most practical purposes it is not the Supreme Deity who receives worship and propitiation, but rather the great crowd of minor spirits and godlings with which the unseen world is peopled, and whom He has permitted to forage for themselves at the expense of humanity. These include Nature spirits that control rain and fertility, demons of disease and misfortune, spirits haunting trees, wells, hills, and special localities, and the ghosts of the more energetic, malignant, or recent dead. The number is increased by the fact that a general sense of the "numinous" is attached to any unusual happening—a tree blown down by the wind and righting itself, a tree with two kinds of leaves (as oak with mistletoe), a misbirth, or a stone "growing" from the ground as the result of erosion. At Ovari a woman carrying a pot of milk tripped on a stone which seemed to have thrust itself up in her path on purpose; thousands flock to an annual festival to worship this new god, and there are many such upstarts. A stalwart sheep-stealer killed in a fray with owners has a platform and statue erected and receives offerings; a drowned person appears a year later and demands a shrine. Multitudinous are the cults of these minor deities. Not all are treated with equal respect; one must "qualify" by some manifestation of power. The potters charge their clay gods before burning a kiln: "No rain, mind, or we'll smash you." A woman brings her sick child to the hospital, and we ask, "Is this Senthuran?" "No, we have stopped calling him that; he didn't thrive on it. Now we call him Puludaiyar": thus loyalty may be tranferred to a stronger demon.

The common religious practices of the villager may be classified under three heads, though these are not mutually exclusive: those aimed to secure fertility of crops and cattle; those concerned with the warding off of disease and disaster; and those attached to the spirits of the dead.

The villager is a practical person, and in his worship his daily needs bulk largely. He must sow and plant at a propitious season, and watch omens for the welfare of his cattle and crops. If disease threatens the crop a white cock is sacrificed, and balls of rice mixed with blood are offered to the fertility spirits. If rain fails, the village conducts a "Pongal" or "Rain-congee," collection being made at the houses, the children assembling to set up a wail to demonstrate their plight to the powers above, and all partaking afterwards of the feast of cooked congee or rice. At special seasons, sometimes annually, a goat or a buffalo may be sacrificed for the welfare of the crops. And there is a curious ceremony which holds the element of guilt-expiation. If bad

drought is feared and the gods are evidently angry, a dummy culprit is prepared (a "guy," male or female), dragged through the streets with beatings and obloquy, and burnt or buried with full funeral rites, a villager even being shaved as chief mourner for the "Kodum-pāvi." (The name means "sinner" (pāvi) or "dummy" (pāvai) or both, in different places diversely interpreted.)

A second group of practices is concerned with disease and sudden misfortune, supposed to be the "sport" of whimsical spirits. The small-pox goddess Mari has to be placated with offerings; "toranam" of margossa leaves is hung across streets and doorways. Charms are worn at wrist, neck, or waist for specific diseases, and votive offerings, often costly, made at the temples. Demons such as Kāli and Iruli are fierce and demand blood; an epidemic is described as the outbreak or raging of a demon—"Amman-kōthari." At the digging of foundations and setting up of doorposts for a house, a cock or a goat is sacrificed; else there is danger to life of builders or occupants. At the opening of a new bridge women still hide their children lest a human victim be sought to insure the bridge against disaster.

Spirits of the dead are a third group to be placated. They may be reckoned potent for one of several reasons. A man with a reputation for daring in crime may be expected to be dangerous after death, especially if met in violent fashion. A chief may demand other deaths in his train; his relatives rejoice if his death falls on an auspicious day, as it may obviate the need for company. Violent death may render even a mild person dangerous; a woman struck by lightning was taken straight to the grave, being too dangerous to bring into the house or the village. A woman leaving small children behind her must have her palms cut lest she return to claim them. Relics connected with a violent death have magic: I have seen girls fighting for a scrap of the rope wherewith a poor woman had hanged herself. The phenomenon known as "devil possession" is associated with these spirits; their names are called over by the exorcist for identification. And in cases of possession where a "medium" voice is adopted, the words so spoken are regarded as powerful in prophecy.

What is there in all this of a "preparation for the Gospel"? On what, in all this tangle of beliefs and practices, can the evangelist build? Much, I believe, if the aspirations of the villager are taken seriously and sympathetically.

The belief in the One God, Kadavul, the controller of all men's lives, can be developed and brought into prominence. It gives better ground for building on than an abstract moral code, though the conception needs new emphasis and enrichment of content. The teaching of the Gospel can bring this remote Power nearer, with the thought in Browning's "Saul": "O heart I made, a heart beats here." We had for some months been teaching in a certain village. One woman complained of the hard lot meted out to her by Kadavul; her neighbour (not Christian, but a hearer) answered her for us: "You must not call Him harsh; did not He himself suffer pain, whom they nailed to the tree?" And as the image of the One God draws nearer, the minor deities begin to lose ground. If loyalty can be transferred from

a demon proved less powerful to one from whom more is expected, so when the weakness of the lesser gods is more and more manifest, the Victor gains allegiance.

The concern for cattle and crops and for the daily tasks of agriculture can be taken up into the Gospel context. St. Paul's words at Lystra, pointing to "the living God, who left not Himself without witness, giving us rain from heaven and fruitful seasons," indicate this line of approach. The villager has always been ready to recognize that the powers above take interest in the fertility of the earth, and have a right to a share of his produce. He is ready to see the activity of the Creator in the continual renewal of crop and pasture, fruits and the young of cattle, and the birth of human children, and he can be led to seek blessing upon his own creative labour from its true Source. Whom they ignorantly worship, Him we declare, showing that in doing good farming they are workers together with God, who wills that the earth should bear, and has given men knowledge and skill to aid it.

In the matter of disease, there is more to discard; here the Gospel teaching must supplant rather than fulfil the old. That God has power over disease and death we, like themselves, assert. But in the presentation of God revealed in the person of Christ the Healer, who "Himself bare our infirmities," the emphasis is on the willingness of God that disease should not spread but be vanquished; His power is on the side of healing: "I will; be thou clean." There is a story current of the small-pox goddess having her "muthu" spots stolen and conveyed to "Yēsu-swami" (the Lord Jesus), who received and rendered them innocuous. Here is reflected the idea that the goddesses of disease lose their power before Him. And where, as so often, a lurking sense of guilt goes with the misfortune, the old custom of dragging the "Kodum-pāvi" to its death can give us a parable whereby to introduce teaching of the efficacy of Christ's power to remove the curse, the teaching of expiation of sin and the power of a released new life.

The cults of the spirits of the dead show us a side of the villager that is not bound to the material and the seen, but recognizes that "there are more things in Heaven and Earth than are dreamt of" in a cold philosophy. True, the fear of the unknown takes ignoble forms, from which the Gospel teaching brings emancipation. Devil possession dwindles where the Gospel enters; small children shout boldly to the spirits in the dark: "I'm not afraid of you, Jesus Christ is here." They who "through fear of death were all their lifetime subject to bondage" are delivered. Teaching about the Holy Spirit needs to be carefully presented to a people who have a propensity for mediumistic utterance. But a new influence has come in with the proclamation of "Jesus and the Resurrection." "He descended into hell," (place of the departed spirits), illuminates even those dark regions of the unknown. The exorcist is out-exorcized. In Housman's poem,

> Her strong enchantments failing,
> Her towers of fear in wreck,

the doomed "Queen of Arts and Darkness" cries out upon the "young

man, my slayer." So may the priests of the powers of darkness, and the wild spirits they invoke, cry out upon the "Young Man" who has robbed them of their terrors.

It is interesting to note the similarity between this paganism of the Indian villager and the religion of our own forefathers in England before Christianity came. There were the charms to procure the favour of the Earth-Mother, with the burying of a loaf in the furrow; Druid-led sacrifices and dancing under a sacred tree; charms against ailments and ill-luck; the worship, half-timid and half-scornful, of the "deofolgild." There was, too, that gazing into the darkness after death, as the thanes watched the passage of the fluttering bird from the lighted hall into the obscurity without, so that their leader challenged the preacher of Christianity: "If you can tell us more of what is beyond the grave, let us hear what is in this new Gospel."

When I visited the new Cathedral at Dornakal, with its Indian architecture, I was struck by one great difference from the temples of Hinduism: within, it was flooded with the beauty of light. Even so may it be that through the portals of the Indian village religion, with its faith in a Supreme God and its longing for His blessing on man's labour in the fields, with its costly search for health and its groping in the darkness beyond death, may enter "the light of the glorious Gospel of God in the face of Jesus Christ."

THE CHURCH IN PANAMA

By THE BISHOP OF THE PANAMA CANAL ZONE*

THE late Lord Lothian once said that power in this world would belong to the people who controlled the narrow seas, and he instanced the straits about Singapore, the Suez Canal, the Strait of Gibraltar, the English Channel, and the Panama Canal. People who live in a "strategic" place are not necessarily more worth saving than people who do not, but if their area can provide a foothold for the further spread of the Gospel, then the work of the Church in such a place may be of importance much beyond its immediate strength and accomplishments. The Panama Canal, situated as it is at the very centre of the Western Hemisphere and serving as a crossroads of the New World, may be such a place, and those of us who live and work here think that it is.

This is by no means a new thought. The founder of the Bank of England, William Paterson, said of this Isthmus of Panama about the year 1690: "These doors of the seas, and the keys of the universe, would be capable of enabling their possessors to give laws to both oceans, and to become arbitrators of the commercial world!" The world has much changed since the time of Paterson's "Darien Scheme," but it is interesting that he is still remembered, though not of course by name, among the San Blas Indians, who live on their coral reef islands along the Caribbean coast of Panama. They still carry effigies of this dour, straight-coated Scot as fetishes, and beside a sick man's

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hammock in their palm-thatched huts the founder of the Bank of England is still believed to have great power!

The work of the Anglican Communion began on the Isthmus of Panama in the 1850's during the California gold rush. The traffic across the Isthmus was enormous. In either direction it was considered the quickest and safest route between the Atlantic and the Pacific. Chiefly through the efforts of the Panama Railroad, our first church was built—Christ Church in Aspinwall, now Colon. It is a lovely stone church of English design and is still in use, having passed through various revolutions and other vicissitudes, but still standing at the edge of the sea near what is now the Atlantic end of the Canal.

In 1869, when the Union Pacific Railroad was completed across the United States, the traffic across the Isthmus of Panama dropped to a trickle, and the work of our Communion passed from the care of the American Episcopal Church to that of the Church of England in the West Indies. Oversight of work on the Isthmus was chiefly given by the Bishops of Jamaica and of British Honduras. A revival of American work came in the '80's and the '90's with the efforts of the French under de Lesseps to build a transisthmian canal. Just as British West Indian Negro labourers had come over to Panama in the '50's and '60's to help build the railroad and assist in the gold rush, so many more of them came over in the days of the French. In 1893 a parish day-school was started at Christ Church in Colon by the Church of England, and it is still in existence. The old wooden building, erected in 1894, now urgently needs to be replaced by a modern, fire-proof schoolhouse.

In 1904 the strip of land known as the Canal Zone came under the sovereignty of the United States. Legally it is an easement of perpetuity. It is a strange piece of territory, for everything in the Zone, except religion, is maintained and operated by the United States Government, and no one lives in the Zone who does not have a definite reason for being there. There is no private business, and there is no private real property.

In 1906 a concordat was signed turning back again to the American Episcopal Church the responsibility of the Anglican Communion for Anglican work on the Isthmus. Those were the stirring days of the great engineering project of building the canal. The United States made tests of various groups of labourers from different parts of the world to see which group could stand the climate best and, what was also important, could keep at work in the climate. The choice fell upon British West Indian Negroes, and over they came by shiploads from their island homes, selected for health and physique, as many as 40,000 of them at the peak of construction, and the majority of them members of the Church of England. Immediately the building of the Panama Canal threw a heavier responsibility upon the American Episcopal Church than upon any other American Communion. We have never had clergy enough or equipment enough to care for these fellow-churchmen that the Church of England entrusted to us. Let me speak of this again a moment later.

The population of the Canal Zone naturally divides itself into three parts—the Armed Forces, the white American civilians, and the West

Indian Negroes. The Armed Forces were very greatly increased after the outbreak of the war in Europe in September, 1939, and after Pearl Harbour the defences were still further strengthened. This is the Gibraltar of the New World. The sea and the air are patrolled for hundreds of miles out from either entrance of the Canal; we are at the centre of a vast network of airfields all designed to protect this vital waterway; on every hilltop across the Isthmus men wait day and night beside their anti-aircraft batteries. Damage done to the Panama Canal would not only interrupt its constant usefulness, but it would also be a bad blow at the prestige of the United States. The usefulness of the Canal as a lifeline of the British Empire is apparent almost daily as we see British ships passing back and forth and men from the British Isles, or from Australia and New Zealand, in our streets.

The chaplains in the American forces stationed here and the "U.S.O. Clubs" have been doing excellent work, but it has been the privilege for our Episcopal Church to minister to many, many men of our own communion and to give a welcome, and often to baptize and receive by Confirmation, many men who had never known of our Church or her ways before. We have felt we should offer the best the Church has to offer, that is, the worship of God and Christian friendliness. We have seen many instances, of course, of the way a younger generation has been hurried into this awful catastrophe with a very slight hold on Christian belief and practice. On the other hand, we have been given many inspiring instances of young men of unswerving faith and devotion and of unusual helpfulness in the life of our congregations down here. A strong military force will undoubtedly be maintained here for many years to come, the families of officers and men will be allowed to return, and it is quite possible the responsibility of our Church will be greater in the coming years of peace than it has been in these years of war.

The second group consists of white American civilians who are here with their families for all of their working days in the employ of the Canal or the Panama Railroad. These people need their religion as much as people do in the homeland, and in some respects they need it much more, for they and their children are living in closest contact with an alien civilization. The same can be said of the colony of white Britishers in the Panamanian cities contiguous to the Canal Zone.

For the charity and good-will of our white community, we maintain a children's home in Panama City. Long before the words "Good Neighbour Policy" were heard, the home was an expression of good neighbourliness in giving Christian care and upbringing to children in Panama who would otherwise be homeless and destitute. On account of the war emergency we have only twenty-six children in the home at present, but ten different nationalities are represented among them. We think it is a real tribute that a large number of individuals and organizations on the Isthmus, and not simply members of our own Communion, give generously for the support of the home. We are happy to count on the Board of Administrators the wife of the British minister and the wife of the First Secretary of the British Legation, as well as two gentlemen prominent in the British colony.

We cherish especially here the memory of a distinguished physician and devoted churchman, William Crawford Gorgas, the greatest sanitary engineer the world has seen. Someone has said that the Panama Canal is the greatest monument to preventive medicine in the history of the world, and the credit is due to Gorgas, who changed the Isthmus of Panama from a pest-hole to a place fit for human habitation and effort. Gorgas was a very loyal member of our Church, particularly during construction days, and the memorial tablet placed for him in our Cathedral of St. Luke closes with that lovely line from Chaucer, "He was a verray parfit gentil knight." The health standards Gorgas set up are still maintained, and the health rate in the Canal Zone, here in the low tropics, is better than anywhere in the United States.

For the British West Indian Negroes and their descendants we have large parishes across the Isthmus, but nowhere do we have an adequate number of clergy or adequate physical equipment in church buildings or parish halls. Now we begin to see a disturbing change which always comes about when a people moves from one land to another, that is, the younger generation does not follow in the ways of its fathers, and the old standards are forgotten. There is a definite movement among the younger people of British West Indian descent to identify themselves with Panama—in citizenship, in language (Spanish, of course), and even in religion (nominally Roman Catholic). There are economic advantages in these new alliances, and one could not complain too much if they were not accompanied by what can only be considered a definite lowering in character. Here is a definite challenge to our Episcopal Church to redouble its efforts in religious education and Christian nurture and in shepherding these multitudes of young people.

One particularly appealing piece of work which we carry on with a little group of West Indian people is our ministrations at the Palo Seco Leper Colony in the Canal Zone. This colony has a lovely location besides the Pacific Ocean and is maintained by the United States Public Health Service for the care of lepers found in the Zone or the Republic of Panama. There are about 125 patients there—about 85 men and 40 women. It is true at Palo Seco, as everywhere else in the world where leprosy is found, and no one knows the explanation—there are twice as many men lepers as women lepers. About 100 of the colony are nominally Roman Catholic. The remainder are in the care of one of our priests, who goes regularly once a week for a celebration of the Holy Communion in the attractive little chapel provided for us by the authorities The old hymns, which one had begun to take for granted, sound differently when sung by lepers. They become a real cry of faith. The missal-stand on our altar was given some years ago by fellow-churchmen in the great leper colony at Kusatsu, Japan. So one need runs round the world, and one Christ is the Saviour of all!

Another aspect of our work with the British West Indians I must mention, and that is the matter of race relationships. The problem is a growing and menacing one in the United States. It appears in the Canal Zone in the difference between "gold" and "silver." These words go back to construction days when white Americans were paid in gold and Negroes were paid in silver. Our Church has different

congregations for white and coloured ("gold" and "silver"), practically because they live in different communities; but in all matters of church business there is no distinction. In our annual convocation white and coloured members sit together, have lunch together, serve together on committees, confer together, and transact the Church's business together without discrimination. Nothing quite like it occurs elsewhere on the Isthmus of Panama in any other church or other organization. Canal Zone trades unions, for example, do not take in Negro members. We believe that at least in the fellowship of the Church we provide a little cross-section of the Kingdom of God.

We look forward to a large future on the Isthmus of Panama. With the return of peace sea-borne traffic will come back with a flood, and already the Isthmus is a great centre of air traffic between the Americas. In a very few years the six-thousand-mile Pan-American Highway will be completed, running from Alaska and the upper reaches of Canada to the most southern part of South America, joining together the North, Central, and South America. Panama will be the centre of the New World more than ever.

It is a remarkable fact that one can go from the northernmost part of Canada to the southernmost part of South America and make his way, practically speaking, using only two languages—English and Spanish. A similar thing cannot be said of any other great stretch of territory in the world. Is this not a God-given sign that the Americas should be good neighbours and carry on their common life in amity and good-will? As the ravages of war have not come, thank God, to the Western Hemisphere, so the blessings of peace must be further and further extended, and what we call the New World made truly a New World for Christ. Here at the centre, at the cross-roads and meeting-place of two great civilizations, the Anglo-Saxon and the Hispanic, we want our Church to be strong and to bear her witness to that Christ who alone can be the Lord of free men and free nations.

OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND, 1945. Press and Publications Board and S.P.C.K. 5s.

A CHRISTIAN YEAR BOOK, 1945. S.C.M. Press. 3s. 6d.

These two admirable books of reference were received too late for notice in the January number. The oversea features of the "Blue Book" of the Church of England include an account of the setting up by the Presiding Bishop of the Protestant Episcopal Church of the U.S.A. of an Advisory Commission on "Forward in Service"; the latest developments in the South India Scheme; Australian plans for a spiritual survey of Central New Guinea; the silver jubilee of the Bush Church Aid Society; and in difficulties caused for Church workers by the phenomenal rise in the cost of living in China.

The *Christian Year Book* is a compendium of information in small compass, and an easily digestible form of the varied activities of Christian communions all over the world. It is indispensable to anyone wishing to keep in touch with the Œcumenical Movement.

NEWS FROM OVERSEAS

WEST INDIAN APPEAL

The S.P.G. is appealing to the Church in this country to raise £100,000 for the Church in the West Indies between April and September, 1945. The West Indian Church is in desperate poverty. Its clergy are poorly paid and far too few in number. Its churches, schools, and rectories are in bad condition, and many are in urgent need of repairs or rebuilding. The people, though they love their church and pay their church dues loyally, are too poor to provide the large sums needed to set the Church on its feet. The Government has invited the Church to co-operate in its new schemes for education and social welfare, but the Church has no money with which to make the necessary improvements in school buildings and extend vital social work.

West Indian churchpeople are doing their utmost to strengthen their Church. Here is the progress made by the Diocese of Guiana between 1936 and 1943. The number of clergy has risen from 19 to 26 (the minimum needed to care adequately for the 110 churches is 32); a debt of £3,600 has been liquidated; the diocesan budget has been balanced each year since 1938; local support from the parishes has risen from £2,270 to £3,870; the Bishopric Endowment Fund has been almost doubled, and the Diocesan Endowment Fund has been more than trebled. Most of the money comes in small sums from poor people: one old woman, out of an income of 2s. a month, pays 6d. as her church dues; one man kept a "church fowl," sold its eggs during the year for 7s. 6d., gave the money to the Church, and ate the fowl at Christmas.

Most West Indian priests have "parishes" far too large for one man to cope with. For instance, one is responsible for seven churches and five schools over an area of 100 square miles, and three of the places are large enough to occupy a man's full time. Another lives at an industrial centre with 15,000 people, but has to travel ninety miles down the river each month to visit three settlements and still farther up the river to visit others, entailing nearly three weeks' absence from his headquarters. In spite of such exacting work, stipends are often appallingly low, while costs have risen greatly.

The West Indies have not suffered from air-raids, but every year they are exposed to the dangers of hurricanes. In August, 1944, in the island of Jamaica 240 churches, rectories, and schools were damaged or destroyed. One church was keeping its Harvest Festival when the storm caught it: they were able to finish their Eucharist, but sixty people who remained for a Baptism were caught for several hours, while the storm blew in windows and doors, ripped the roof off the transepts, and laid trees and houses flat over the whole countryside. They were not discouraged, but at once began making plans for rebuilding. Please make your plans for helping them. They deserve all the help we can give. And we have a debt we can never repay towards these descendants of people who were made slaves by Englishmen, and from whose labours many English fortunes have been made.

SOUTHERN SUDAN APPEAL

From C.M.S. comes a special appeal to meet the new situation in the Sudan which, as a result of the war, has changed rapidly.

"From being a remote enclave the Southern Sudan has now become an arterial highway for the transport of supplies to the Middle East and for trans-continental air routes, while the return of African soldiers from distant battlefields and the intrusion of foreign traders are putting an end to its former isolation.

"This abrupt transformation has found the C.M.S. Mission with its task still unfulfilled. Twelve stations have been opened, and the European staff now numbers 45; there are over 400 native Christian workers, of whom three are ordained men, among a Christian community of 18,227 adherents; schools, training centres, hospitals, a printing press and bookshop, handicrafts, and village projects feature in the service by which their Christian witness is expressed.

"But against the background of a rapidly-narrowing time-limit, the dimensions of this effort are inadequate to ensure the establishment of a vigorous Christian community standing on its own feet and able to play a decisive part in determining the destinies of its country, at a time when the old pagan economy is being submerged by new material incentives and secular philosophies.

"And so the Parent Committee have accepted the challenge of crisis in the Sudan, have agreed to augment the resources in men and money from this country for training and for pastoral oversight and evangelistic enterprise, which will involve an addition of new recruits, 19 men and 12 women to the staff, and an increased expenditure of approximately £30,000, over the next five years."

REVIEWS

SALUTE TO INDIA. By J. Z. HODGE. S.C.M. Press. 6s.

Dr. Hodge spent forty-three years as a missionary in India, and this book is at once his farewell to the country and an expression of his gratitude for the hospitality and friendship which he found there. For many years he worked as a district missionary in North Bihar, and from 1929 to 1940 he was Secretary of the National Christian Council; and this double experience enables him in a unique way to give a comprehensive view of the great national problems, and also to have that understanding of the intimate details of village life without which none can know the real India. He is able to give equally arresting portraits of the old peasant Jokhan Singh who backed him in his efforts to introduce co-operation in the villages, and of Mr. Gandhi, "That Strange Man," and other national leaders. To those who know India perhaps the most interesting part of the book will be the chapter, "The Best Hope of Rural India," the Co-operative movement, and his account of the great work of Sir Daniel Hamilton on his model estate at Gosaba

in Bengal. All readers will find much that is fascinating in his account of medical Christian work and of "Women and the National Awakening."

Dr. Hodge has a good deal to say about the present distressing political deadlock, and he has returned home with this problem deeply engraved upon his conscience; and he is convinced that even now further efforts should be made to heal the breach without waiting for the end of the war—"This is not a time for recrimination, nor is it a time for idle regrets: it is a time for faith and not fear, for trust not misgiving: it is a time for the big and generous thing. There is undoubtedly an element of grave risk in setting up a provisional national government when the fortunes of the World War are still in a critical stage; but the risk is India's as much as ours. At present the national current is setting in strongly towards separation, a complete break with the old dispensation, a seeking for national salvation without the pale of the British Empire; but there are men of good sense and wide experience in all the Indian parties who see clearly that their country cannot live in isolation and play the part in world affairs the inexorable march of events will lay upon her."

C. S. MILFORD.

THE PACIFIC AND YOU. By REV. R. C. BLUMER, M.A., B.Sc., and E. C. ROWLAND. The Australian Board of Missions. 118 pp.

This book, written particularly for readers of school age, represents the challenge, in terms of Missionary Service, which the Pacific to-day issues to the young and ardent. Published by the Australian Board of Missions, it is concerned with that extensive and varied section of the whole vast area of the Pacific within which the Board has accepted and sought to discharge missionary responsibilities. Following a historic sketch outlining the successive stages in the life of the island territories of the South-west Pacific, the story is told of the planting of the Church in New Guinea from its unpromising beginning in 1891, through fifty years of patient work, crowned by the building and consecration of the Cathedral of the Diocese on the Dogura hill-top, the Melanesian Mission with its heroic record of lives spent and laid down in its service, the work carried on in the far-flung islands of Polynesia and amongst the Aborigines of Australia.

The impact of the War, and of the Japanese invasion of those island areas, upon the Missions is described, and particularly the response of devoted and loyal service made by Native Christians to the call which the War issued to them. And finally comes a series of short chapters in which the claims of the new Pacific, which will emerge from the War, to the finest service, educational, medical, pastoral, which young Australians can offer, are set forth.

It is a book for the young and can safely be recommended to those among them who are ready to face and respond to the call to missionary service made by the Pacific of to-day and to-morrow.

P. A. MICKLEM.

Printed by Wyman & Sons Limited, London, Reading and Fakenham

EDITORIAL NOTE

VICTORY IN EUROPE

ON VE Day we thanked God that His judgment upon evil was laid bare and His righteousness vindicated. His judgments are indeed in all the world, but in the divine purpose judgment is intended to be the herald of Salvation, for God wills all men to be *saved*.

Many will not believe that the colossal effort to destroy evil can be matched by any comparable enterprise of constructive goodwill. We who have faith in the mission of the Church have the chance to show all doubters, defeatists, and cynics that there is at least one wholly constructive and cooperative enterprise which God has evidently guided, controlled, and blessed.

Inspired and fortified by those who by their sufferings and deaths have witnessed the good confession, we now address ourselves with fresh energy to this enterprise.

INTEGRATION

By H. G. ANDERSON*

WORDS come and go in our language. Where a word is apt to our requirements its sweep of meaning tends to increase; it gathers round itself fresh nuances and spreads its borders. Such a word serves as title for this article—integration. Its Latin root means to make whole; and, since making men whole is what Christianity is about, it is strange that only very recently has it begun to have a place in our Christian vocabulary, though as yet only a very small place.

At the conclusion of the jubilee year of the Medical Mission Auxiliary of the Church Missionary Society it was announced at the May meetings that the Auxiliary had been integrated in the general fund of the Society; the right of the part to be identified with the whole was recognized. The medical work was made whole in the larger framework, and just as truly the Society was thus made whole. Recognizing that our Lord cared for men's bodies because bodies tabernacle souls, and that His dual concern for body and soul manifested to us the Love of the Father, we in C.M.S. have affirmed that our own presentation of the Gospel can aim no lower. We are now striving to work out the implications of this.

* Dr. H. G. Anderson is Secretary, Medical Committee, C.M.S.

Our first re-discovery has been that healing, or making whole, must have much more than a medical connotation, far wider a meaning even than what is ordinarily understood by preventive medicine. The onset of disease is due to a man's failure to counter the stresses of his environment; his breakdown is commonly the result of most complexly interrelated causes scattered over time and space.

For example, an ulcer of the foot in the African jungle is due primarily to the fact that the African concerned owns no boots. Because his paths have not been cleared of thorns, his foot gets pricked. Because his paths are dusty or, alternatively, in the wet season because they are deep in mud, dirt gets into the tiny wound. Because others passing by have soiled that dirt the wound becomes infected. Because he lacks knowledge of even simple preventive hygiene, the touch of iodine, or even the simple antisepsis of soap and water, is neglected. Because he lacks a knowledge of dietetics his food may lack those protective factors which would have increased the local defences needed to counter the invasion of bacteria. Because he lacks an adequate knowledge of agriculture he rarely produces adequate amounts of food to strengthen his general bodily resistance, and his neighbours also for the same reason cannot supply the lack. Because communications are bad the surpluses of neighbouring districts cannot reach him, and even if they could his economic condition is so bad that he cannot afford to buy them. Because he lacks means the taxes levied by the State are insufficient to remedy the conditions already listed or even to provide an adequate medical curative service for him. Because sanitation is non-existent his once tiny wound is further infected through repeated reinfections by flies and the squalor of his village. Because the same sorry cycle is going on all around him he lacks hope, and because he lacks education he can only endure passively his fate. And so on, for the tale is only part told, and it could equally well be paralleled in many another seemingly minor accident of the African's life.

In England where so many of these factors have ceased to be widely operative it may be sufficient to go a step at a time, for we are within sight of the stage where a man by taking thought can condition his own physical well-being. In a measurable period of years we may reach that penultimate stage when only laziness, selfishness, and wilful carelessness remain to be tackled—in short, when the attack on sin will be at the same time the assault on bodily suffering. But in Africa and other undeveloped countries it would be quite unrealistic and pharisaical for us to acquiesce in a sub-Christian attitude by no means yet wholly dead in this country which denies that our Christian task is to combat suffering as hard as we fight sin. The parable of the sheep and the goats still has to struggle for a central place in our theology, and yet " inasmuch . . ." for our Lord was the dividing line.

In our striving for the wider community we are in danger in England of forgetting that this is only attainable as we strive to perfect the smaller communities of home and neighbourhood. The countries of the missionary world lack that large community; even in Islam it is largely nominal, but the smaller communities are close-knit indeed. The Christian community is the only one which can forge together

large and small alike, and fundamentally it is the most compelling evangel the Church can preach. In so far as it outlives the communities in which it is set, so it still wins them to itself, just as it did nineteen centuries ago. Not by out-thinking, or by out-giving, or by out-preaching, or even at some remote day by out-numbering, its neighbours, will the Church win the world for Christ, but simply in the power of Christ by outliving them in family, neighbourhood, and nation. The major task of every mission-station then must be to build the Church to such specifications. What does this involve?

First of all it involves a sense of balance. We face a situation in which our customary resources of personnel and our purchasing power have shrunk as a result of the war, and cannot be rapidly expanded. In every mission essential fragments of an ideal scheme are being worked, but sometimes without a proper sense of priorities and often with little attempt at interrelation. There is a danger of exposing our flanks through pushing ahead of the battle-line in sectors of weak resistance, for abroad the Church is engaged in mobile warfare very different from its siege warfare at home. We would in many situations do well to order our forward formations to consolidate their vulnerable flanks before pushing on further, and indeed in many cases they have willy-nilly come to a halt through failure to do so.

The lay-out of an average well-developed mission-station consists of church, and school, and medical service ranging from a dispensary or maternity centre to a hospital with all its various auxiliary services. But the whole development of the community may be held up for economic reasons; the local school is opening out the vista of a richer life, but its education does not teach the means of its attainment. Credit can only be obtained by farmers at exorbitant rates, and there is no Christian cooperative to provide it. New crafts are not being taught to provide increased income, nor are new channels being sought for the marketing of existing crafts. The defects of the local time-honoured methods of hit or miss agriculture are not being remedied. The boredom of village life is being only very partially relieved, and so empty minds are left an easy prey to all sorts of mischief. Programmes of the local missionary leaders have been allowed to become so crowded along existing channels that they have little time for meditation on unmet needs, and so their work becomes unbalanced. Even when it is pointed out to them that their programme falls needlessly short of making life whole for those to whom they minister, they tend to claim credit for their over-emphasis, to resist any suggestion of their curtailment, and to declare that the situation can only be met by large-scale increases in staff and finances. Tired men and women can be forgiven for so reacting, but the basic cause of their failure lies in the inability of us all to see our primary missionary task as Christian integration, or wholeness.

Our spiritual programme is held up because it is not being adequately supplemented by our medical and educational work, because we have not sufficiently concerned ourselves with giving men healthy bodies and minds. Our medical work is hindered because we cannot recruit educated staff for it from our schools, and because their characters have

not been so enriched by the worship and fellowship of the Church as to enable them to meet their exacting responsibilities. Our educational work is frustrated because our pupils come to us with unhealthy bodies, and still receive their main philosophy of life in unredeemed homes. For all these three main types of work, so closely reacting on each other, a wider vision is necessary if we are so to close the gaps between them as to make them whole as parts of a whole.

In short, what is needed is a modern equivalent of the old mediæval abbey at its best, shorn of its unnatural rule of celibacy, modified in its tyrannical structure, and clothed with the new skills and new gentleness that condition modern life at its best.

In illustration—and the illustrations are hypothetical in assembly though founded on actual example—take the mission station at B. In it is a church built only recently, alongside is an eighty-bed hospital, and some little distance away a fine girls' school and an orphanage. The people of the place are Mohammedans, and so the church membership is small. The priest-in-charge is not at his best with children; he finds it difficult to make contacts, and so he has gradually ceased to put in more than an occasional appearance at school, orphanage, and hospital. This has caused secret ill-feeling amongst the workers, and cooperation has consisted for some time in little more than participation in the weekly services which, however, are conducted mainly with an eye to the needs of a little coterie of enquirers in whom the pastor has taken a special interest. The religious life of school, orphanage, and hospital is, therefore, perforce becoming more and more self-contained; and lacking the binding force of keen church membership, each institution is becoming more and more to its staff an end in itself. To the local people the church seems to be an inferior form of mosque; the school a danger to Islam against which parents must be put on their guard, but something to be tolerated on account of its obvious contribution to local educational facilities; the orphanage, being concerned with the shipwrecks of society, not of any great importance; the hospital a work of benevolence very convenient in view of the paucity of other medical facilities. The only unifying conception of the work as a whole is that here is a foreign cultural invasion, its activities on the whole innocuous and apparently unrelated to each other.

But there is another station C, also in a Moslem country, and with very much the same set-up as the one already mentioned, except that a boys' school takes the place of a girls' school, and a blind industrial school that of the orphanage. The priest-in-charge is a convert from Islam who knows and loves his people. He has seen the marvellous evangelistic opportunity afforded both by the crowded out-patient clinics and quiet wards of the hospital. The opportunities are too great to be tackled by himself alone, so he has enlisted some of his leading church-members to assist him in taking them. He has noticed that many of the patients come from the surrounding villages, so he has enlisted, too, his evangelists in them to follow up the contacts made in hospital in the now friendly homes of the ex-patients, and moreover has placed this organization at the disposal of the hospital

authorities for their medical follow up, who for their part have responded by putting little dispensaries into some of these villages and staffed them with some of their more senior male nurses, and in some cases have opened midwifery centres staffed by midwives whom they have trained. The community feeling thus engendered has led to the demand for simple village schools run by the graduates of the boys' school. The dispensaries and midwifery centres and schools form a filter into the central institutions and are supervised from them. The school and hospital staffs, seeing the interest in their work and future taken by the Church itself, easily grasp the idea of a redemptive Christian community and attend the worship of the Church spontaneously rather than formally. At the school the older boys repay the medical services rendered to them by the hospital by assisting the staff, under the leadership of an enthusiastic master, in hygiene campaigns in the slums of the local town and neighbouring villages, and so put into practice the vivid course of lectures which has been given them by one of the senior nurses. The more intelligent of those in the blind school, after special medical preparation, have banded themselves into a team to give open-air talks on the prevention of blindness. Every organization has a part to play in the whole Christian team; local public opinion says not only, "See how these Christians love one another," but "See how they love us." Local conditions become the knowledge of all, and projects for improvement of the local agriculture lead to the appointment of an agricultural expert, a craft school is established to improve a local industry, and so life enlarges.

Unless the traditions of the new social services which missions are introducing are as firmly grounded in the Christian community as were our own, we are presenting the peoples of Africa and the East with a new social structure which will mock them and elude them at every turn. The same old slogan of "business is business," which has gone so far to corrupt our own national life, will be super-added to the deeply ingrained tendencies towards flagrant nepotism and corruption which cut at the roots of decent social life in more primitive communities and ancient civilizations.

The only sure method by which their changing way of life can be redeemed from its inherent defects and safeguarded from those which threaten ours is by so closely marrying social services into the life and concern of the Church that all social activity acquires a Christian sanction and is motivated by a Christian purpose.

In so doing we have the advantage of a tradition already strong amongst these peoples, and that is the central place which religion has always and naturally taken for them in the rule of their everyday life and thought and ceremony.

THE DIOCESE OF BHAGALPUR

By the BISHOP OF BHAGALPUR*

WHY *Bhagalpur?* And where *is* Bhagalpur? Not infrequently the writer has been asked these questions during the past two years since, in January, 1943, the western portion of the large, unwieldy Metropolitan Diocese of Calcutta was separated and constituted as the Diocese of Bhagalpur. But for the fact that it shares the Civil Province of Bihar with the Diocese of Chota Nagpur, the new See might have been designated the Diocese of Bihar. Also Patna, the capital of the Province and the largest city in the diocese, having already provided the designation of a Roman Catholic diocese, was for this and other reasons unsuitable.

The City of Bhagalpur, 270 miles north-west of Calcutta, stretches for more than seven miles along the south bank of the River Ganges. Having reasonably good rail, road, and river communications, it is a convenient administrative centre for the diocese, and from it most of the missionary work at present being carried on in the diocese is easily accessible. It is the administrative centre of a large Civil Division, and has the usual Courts and other Government offices. It has a population of about 100,000, and is a busy trading centre for grains, silks, and other commodities.

The Diocese of Bhagalpur includes the whole of the Province of Bihar exclusive of the Chota Nagpur Division. It covers an area of about 50,000 sq. miles, larger than England and Wales, and has a dense population of more than 40 millions almost entirely rural in character and agricultural by occupation: 60 per cent. are Hindus, 25 per cent. Moslems, and the rest are tribal races and scheduled castes, as they are termed by Government. There are very few large towns, and such heavy industries as coal and other mineral wealth as Bihar possesses lie outside the diocese. It is not, therefore, and can scarcely ever hope to be, in present circumstances, anything but a very poor diocese.

The Anglican Church has never had the reputation of being in a hurry. When the writer went to India nearly forty years ago the formation of this diocese was even then under discussion. Much has happened in forty years, and the situation confronting us now is very different from what it would have been then. Forty, or even twenty years ago, there was a fairly large European community which would have given generously towards a new diocese. That community has largely disappeared. All the Government services, railways, etc., are undergoing a rapid process of Indianization, and the majority of Indians of all grades and departments are non-Christians from whom no financial help can be expected. Some of them, occupying important positions, are frankly antagonistic to Christianity. Also, in former days, missionary work did not suffer from the present-day grievous handicaps of

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chronic shortage of staff and ever-narrowing finance, which make the maintenance of existing work so difficult and expansion impossible. And unlike several other old-established Indian dioceses, Bhagalpur has no European industrial or business community from which financial help can be expected. The Indian Christian community for the most part is very poor, and if the diocese is to justify its creation and develop a progressive policy of growth and advance, it must look for considerable help both in personnel and finance from outside, both in India and in this country.

The work of the diocese falls into two categories—chaplaincy work amongst Europeans and Anglo-Indians, and missionary work—pastoral, evangelistic, medical, and educational—amongst Indians. Hitherto there has been very little in common between these two categories, but in the course of time, as the European community decreases and the Indian Church grows and develops, this isolation will inevitably lessen and the Church in the diocese will move forward as one united organism, each section of the Church bringing into the common pool of enrichment its own peculiar contribution.

The Indian Ecclesiastical Establishment will cease to exist in a self-governing India, and although here and there numerous groups of Europeans and Anglo-Indians will remain and continue to need our spiritual care, they will probably form part of the charge of missionary priests or of English-speaking Indian clergy.

The diocese has no option, even if the desire and purpose were not already there, but to develop as a missionary diocese. And therein lies its greatest hope and field of opportunity as well as its most obvious weakness. The two together constitute a challenging situation which in the providence of God this diocese has been called into existence to handle.

What is now the Province of Bihar suffered in the past by being a political backwater, a mere appendage of the Presidency of Bengal. It was cut off, for more than 100 years, from all those social, cultural, and educational advantages which have meant so much in the national life of Bengal; and although in 1911 Bihar was separated from Bengal and became a Governor's Province, it has never yet caught up with Bengal. In many respects it is still a backward Province. Reluctant to admit the intellectual superiority of the more nimble-minded Bengali, and deeply resentful of the political causes which for so long operated against his own advancement and cultural interests, the Bihari has developed a kind of exclusive "Sinn Fein" complex. "Bihar for the Biharis" has come to be the recognized and accepted slogan which determines all Government appointments. Politically immature and uncertain of themselves, Biharis provide very inflammable material for the unscrupulous and irresponsible type of agitator, as frequent and widespread Communal riots here and there, and also the deplorable incidents throughout the Province during the disturbances in 1942, have abundantly shown. Economically poor and for ever struggling to keep above the starvation level, life for many of the friendly village folk living in this land of teeming villages must be extremely drab. Beyond all else Bihar needs the illumination, the stability, and the joy of life which the strong impact of a virile Christianity alone can bring.

And unfortunately that impact is lamentably feeble even where the Church is strongest. And the reason is not far to seek. For the same factors which contributed to make Bihar an appendage to a dominant Bengal have also operated to the general weakening and ineffectiveness of the missionary effort in Bihar, and resulted in failure to capture the many splendid opportunities which from time to time that work has presented. Missionary activities have been carried on under difficulty in an out-of-the-way part of a large diocese with other and more dominant interests nearer the centre; they have been linked up with a Mission Secretariat 200 miles distant which also has had to meet clamorous demands from nearer groups while having diminishing resources with which to do it. The result is that work, never from its inception strongly or adequately staffed or financed at any time, has now become so weakened and thinly held as to be in danger of total collapse unless immediate steps are taken to retrieve a situation which has all but passed beyond our control. This briefly is the situation which confronts this new diocese, a diocese already long-delayed, and now inaugurated during what has been perhaps the most difficult period in the history of modern missions, and which is almost without resources of any kind. The European staff has been weakened to breaking point; the tiny band of ill-equipped and underpaid Indian clergy is quite inadequate to shepherd the large number of scattered groups of Christians; facilities for educating and training more clergy simply do not exist; educational institutions are run on a starvation basis, all the workers, both ordained and lay, being paid such pitifully inadequate salaries that they can scarcely clothe themselves or their families decently or educate their children.

These are the heartbreaking facts which the Church has to face. And the formation of this diocese is the first obvious step necessary if this grievous situation is to be taken vigorously in hand and remedied. No longer will this area be a hidden backwater dependent for even inadequate supplies on other people who have many other pressing claims to meet nearer at hand. We owe much to the beloved Metropolitan who did a great deal to help us in former days. But he is a very busy man; he lives a long way off, and was able to visit us only very occasionally. Now at last Bihar has its own Father in God who "belongs" and who can give his undivided personal attention to the many vitally important details of local administration and visit his flock unhurriedly at all times. And as the diocesan organization is developed along simple but effective lines, locally elected central boards will take up the responsibility of co-ordinating every branch of the many varied activities. No interest in future will be left unrepresented or find itself left outside the range of diocesan care. The Indian Church will be helped to become less "mission" conscious, and enabled to realize its place and heritage in the Church Catholic with all the privilege and responsibility which that implies. The diocese as such, and not individuals, will make the needs of the Church known to the missionary societies of the Church at home; the diocese through its responsible committees will handle all missionary matters, including finance. The present difficulties are very great indeed, complicated and bewildering,

but the opportunities also and the range of work needing consolidation and awaiting expansion are very great and challenging.

But a diocese functioning as a united, responsible body has a much better chance of overcoming the difficulties and achieving success than a gradually dwindling number of individuals working more or less on their own.

Bihar occupies to-day a strategic position relative to the war effort in India and the Far East. A vast and never-ending stream of men and equipment is pouring along its three great trunk lines of railway, over its road and river arteries. Bihar contains the largest iron and steel works in the British Empire, the greatest coal fields in India, and most of the world's supply of mica. And the fact that it now has its own Provincial Government has tremendously strengthened and simplified the successful direction of Bihar's share in the general war effort. Incidentally, military requirements have resulted in a great speed-up in the construction of good road communications, a factor which will undoubtedly simplify and assist diocesan activities in the future.

Similarly the Diocese of Bhagalpur also occupies a strong strategic position in relation to the whole future of Christian evangelism in the vast area of north-east India. A recent official evangelistic survey of Bengal has stressed the primary importance of concentrating on evangelizing the aboriginal tribes and the Depressed Classes of Bengal. For amongst these people alone has there been any tangible result of missionary effort for a good many years past.

Probably very few people, even amongst missionary leaders, realize the importance of concentrated effort amongst these large groups. Along a belt of country 300 miles wide and 600 miles long, stretching from Bihar, across Bengal and Assam right up to the Burma frontier, are found numerous compact groups of Christians, aggregating more than one million, which is about one-seventh of the total Christian population of India, and of these several hundred thousands are in Bihar, mainly in the area covered by the Chota Nagpur Diocese. This large body of Christians, belonging to several organized churches, represents about one-eighth of the total aboriginal population of these areas, and does not take into account the very large number of groups of Namasudras, Depressed Classes, and Scheduled Castes. Nearly all these groups are accessible and responsive to missionary activity, and the potential impact on the non-Christian environment of a vigorous, aggressive, and spiritually-effective Christianity is incalculable. The experience of the Diocese of Dornakal in recent years has provided abundant evidence of the effect on Caste Hindus of the spiritual change wrought by Christianity in the lives of their poorer and despised neighbours. It has ever been the wisdom of God to choose the weak and foolish things of the world to confound the wise. The writer could illustrate this abundantly from his own personal experience.

The Bhagalpur Diocese contains a very large population of both Aborigines and Depressed Classes. All of them are accessible and open to our approach. But the opportunity is passing from us, and we are in danger of missing it altogether. Already a very strong aggressive campaign to sweep these people into the Hindu fold has met with

considerable success. The motive behind this movement is obviously a political one aiming at increasing the voting strength of the Hindus as against minority groups, but it is definitely affecting our work adversely.

There are those, even amongst missionary leaders, who urge that the need for sending missionaries to India is passing. The writer ventures to dissent entirely from this point of view. Missionaries will be needed in India for many years to come. The Church in India is only a very minute section of the vast population of India, rather less than one in forty, and the general population is increasing many times more rapidly than the Christian community. It is a very poor community, its standard of literacy is grievously low, it is not conspicuously strong in leadership or in missionary zeal. Vast areas with immense groups of people lie completely outside the stream of missionary influence. All our Christian activities are touching only the merest fringe of India's dire need. Politically India is in the melting pot, and he would be a bold man who would venture to predict just how future events will shape themselves. The writer is old-fashioned enough to believe that the only solution to India's problems, the only satisfaction for her age-long and desperate need, lies in Christianity, and the greatest disservice we could render to India at this critical period of her history is to withdraw the help she so patently needs. The short-sighted policy of continual withdrawal and retrenchment which has so seriously weakened every bit of our work over a long period needs drastic review. India needs all the help we can give her at this time, needs more than she knows or understands; and the best help this country can give her is to strengthen all those agencies which exist for the building up of the Christian Church. This is no time for us complacently to sit back and think that our work is done.

A gigantic task confronts the Bhagalpur Diocese. Only about one person in fifteen hundred is even a nominal Christian. Great areas are practically untouched by missionary effort of any kind. To the north of the diocese lie the two closed countries of Nepal and Bhutan, lands closed to Europeans but not to Indians, lands from which their own people may cross the frontier into India without let or hindrance and so be influenced by such Christian groups as they may contact. If and when in the providence of God these lands are opened to missionary enterprise, very much will depend on the strength of the Church in this new diocese. The challenge of these things is loud and insistent.

The diocese desperately needs men and women missionaries, not merely to plan and develop new work, but to maintain that which already exists. It also needs more Indian clergy. During the next ten years an increase of a minimum of thirty clergy will be needed, vernacular priests to shepherd the many scattered rural congregations, and English-speaking priests who can hold down posts of responsibility and leadership. The cost of this ministry is estimated at £2,500 annually, towards which the diocese can find at present only one-third from its own resources. Facilities for training these clergy and also a competent staff of lay workers, men and women, as well as funds to maintain them during training and afterwards, is a first priority of the new diocese which needs not only personnel but an initial sum of £10,000 and a

similar sum later spread over a few years. Scholarships for boys and young men likely to enter the ministry are also greatly needed. Technical training for Christian youths to render them self-dependent is a further urgent need. Bhagalpur offers excellent facilities for this. Then, too, in order to raise the general standard of literacy in the Church the diocese should maintain its own printing press so that a steady stream of cheap and attractive literature can be put over to the Church. Such a press could be self-supporting, but money is needed to establish it.

The diocese presents wide opportunities for Sunday Schools, Young People's Fellowship Groups, and parishes, to take up a definite bit of work, such as financing the training of a Divinity student, the support of a catechist or school teacher, educating a poor Christian boy or girl, supporting a bed in the Mission Hospital or a patient in the Leper Home, helping to build a village school house or a church.

The formation of the new diocese has opened a new era of hope and expectancy. Under the rapidly evolving diocesan organization all parts of its work will be co-ordinated and effectively geared to a common task and objective. All its workers, men and women, clergy and lay, European and Indian, will, as never before, work together as a co-ordinated team, facing together in a common Christian fellowship a common sacred task, endeavouring to inspire the Church in Bihar with a new and vigorous life. The task and the opportunities are immense and call for initiative, courage, faith, vision, and enterprise. Alone and unaided we can hope only for a very limited measure of achievement. We need and plead for the help, the generous help, of the Church at home. Assured of that help we can venture on our big task with courage and hope.

MELANESIA AND THE WAR IN THE PACIFIC

By THE BISHOP OF MELANESIA.*

AFTER the outbreak of the Japanese War, war came very swiftly to Melanesia. Within less than a month after Pearl Harbour, Japanese planes were over the Solomons, at first on reconnaissance and then on bombing expeditions. A fortnight later Rabaul, the centre of the Administration of the mandated territory of New Guinea and the headquarters of the Archdeaconry of Northern Melanesia, was occupied. A few days afterwards a Japanese aircraft carrier, with destroyer escort, appeared off the coasts of the Central Solomons and the occupation of Tulagi, the capital of the British Solomon Islands Protectorate, was expected. That did not actually eventuate until considerably later, but it hastened the evacuation of all white residents except for the bulk of the missionaries, a handful of Government officials (who remained with the Commissioner to render in the ensuing months invaluable service as " coast watchers "), and a few traders. February, March, and April, 1942, were quiet months in the Solomons. The Japanese

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seemed content to consolidate their hold on island territories to the west; but when they were ready they came. Tulagi and the adjacent coastal villages of Florida Island were occupied; work was immediately begun on a large air-field on the coastal plain of Guadalcanar; small patrols visited the other islands and there was much naval and air activity round about. The three months "quiet" had given the Allied Forces an opportunity to begin building up their strength in newly-established bases in the New Hebrides, (our third, and Southern, Archdeaconry—fortunately for us never to be "enemy occupied"), and on New Caledonia. Incoming Japanese convoys were occasionally attacked from the air, and their new Solomon bases, too! But during what seemed very long weeks there was no sign of Allied surface craft. Meanwhile we carried on. There seemed to be no point in clinging to coastal stations when the work could be done as efficiently (indeed, in ports, even more effectively) from temporary headquarters in "the bush"—or "jungle" as the Americans call it. So, scattered as was the staff in two's and three's on the various islands, we pushed up the hillsides or at least built a cache an hour or so "in", to which a speedy retirement could be made in the event of Japanese landings at our stations. One of our women missionaries on Ysabel, living alone, was completely cut off from the outside world for nearly twelve months and had repeatedly to move from cache to cache as the Japanese landed and increased the size of their occupying forces. Our doctor had less than five hundred yards start when a party of a hundred Japanese landed on the hospital beach in the early hours of the morning. Two of our men had eight terrific days in an area of bush on Guadalcanar through which some thousands of Japanese were operating. For all of us there were "alarums and excursions," but of one thing we were well assured—the Solomon Islanders were loyal to a man. Word came immediately of the approach of patrols; parties of carriers seemed to spring out of the ground; food from village gardens was brought along with unfailing regularity that we might eke out our very small supplies of stores. And meanwhile the work went on. Clergy—white and Melanesian—did their normal perambulations; the medical staff were as busy as at any time; even the central schools carried on in temporary bush quarters; and in all the villages, (except where coastal peoples withdrew into garden hutments in the bush), the daily round of prayer and praise was offered, morning and evening, in the little churches, even though the Japanese were at the door. Yet when news of the landings of the American Forces early in August was released to the general public, listening-in in our hide-out in the jungle of North Mala, I heard our people spoken of as "fierce, treacherous head-hunters given to cannibalism," and here at home folk were reading in the daily press that these islanders were "the incarnation of hideous evil."

The Americans found them, as we knew them, to be just simple island people, with some degree of culture, of a very kindly disposition, people with an intense loyalty to those they know to be their friends, without whose help and loyalty the lives of those of us who had remained in the islands would not have been worth a day's purchase. The newcomers were amazed at the courage and the determination of lads who

had performed such feats in the way of Intelligence work in conjunction with the " coast watchers " throughout the months of occupation. They were thrilled with the stories of boys who had been beaten, shot, bayonetted, and yet had refused to give information which would have betrayed their white friends. They will never, I believe, cease to be grateful for all the kindly help given by these lads—at no matter what cost to themselves—to airmen shot down or forced down in the bush or in the sea, to sailors scrambling ashore from torpedoed ships.

Throughout the further fifteen months of fighting in the Central Solomons the happiest relationship grew up between these American and New Zealand men, and our people. Whereas the Japanese seemed to have no knowledge whatever of native psychology—they robbed gardens and killed pigs, they bullied and threatened—these newcomers (whose arrival I must admit I viewed at first with some trepidation mixed with one's thankfulness, trepidation lest their coming might mean contacts fraught with many dangers for our peoples in their simple village community life, dangers of a physical, moral, and spiritual nature), were at once " at home." True, at first they seemed to spoil our folk by fantastic prices for pine-apples, grass skirts, shells, and " souvenirs " of every kind. But that stage passed and it has been a joy to see the growth of the most happy relations between our friendly invaders and our people. The kindliness of Americans and New Zealanders has made a deep impression upon the native mind. I hope I shall not be misunderstood if I say that this has not surprised me in the case of men from New Zealand, as for many years " Pakeha " and Maori have lived in happy fellowship ; but I have been surprised at the ready friendship of Americans with our Solomon Island " blacks." But more ! Our Melanesian folk have seen white men—not two's or three's, but by the score—worshipping with them in their little village churches. Curiosity at first, yes, perhaps : but if they came to see, they stayed to worship. And that's a sight our folk have not seen before (save the odd case here and there, for whose witness *Laus Deo*)—white men kneeling down on the sand or hard clay floor praying side by side with Melanesian lads, receiving their Communion together at village altars from the hands of white and Melanesian priests.

And our friendly invaders have been amazed at the standard and the apparent sincerity of Melanesian worship. Over and over again I have heard this from laymen as well as chaplains. Sometimes these contacts have had their funny side. The crew of a New Zealand bomber came down some miles off the coast. They managed to get their rubber boat out before the plane sank. Shortly afterwards canoes arrived and the New Zealanders were guided ashore to a village where lives one of our best Melanesian clergy. Here they were given the best house, cane beds were rigged up immediately, new mats woven and laid, large quantities of fruit and vegetables brought along. For five days the eight New Zealanders remained until a schooner (which came as a consequence of a message taken by canoe) took them back to their island headquarters. Speaking of their experience, one of the airmen told me of the wonderful hospitality of the villagers, their kindliness and generosity, the cleanliness of the village, the " spirit "

of their worship, although, said he, " They seemed to expect us to attend their services every morning and every evening; and, as you know, that's rather a high standard for us New Zealanders."

Now the war is passing beyond us, although much of New Britain is still in Japanese hands. What will be the effects of it all upon our people? That is a question I am asked everywhere. It is a question that is very hard to answer. They were simple island people, many of whom (speaking generally, it would be correct to say) had never before January, 1942, seen a ship bigger than our little mission vessel, the *Southern Cross*, of just under 300 tons and 110 feet long. In the past three years they have seen squadrons, totalling thousands of tonnage, battling off their coasts. Not once, nor twice only, have they seen great ships blown out of the water in almost less time than it takes to write about it. Great battles off the coast of Guadalcanar and Florida, where the losses on both sides were such that the area is now styled " Iron Bottom Bay," were watched by hundreds of our people. Until Japanese Kawanichis flew overhead at Christmas, 1941, most of our people had never seen a plane. Now they have seen thousands of them battling furiously overhead; their villages have been bombed and some of themselves killed or wounded. One Sunday, just after Church, I sat with my boat's crew in the *Patteson* off the beach of Florida and watched a terrific aerial combat—plane after plane (sixty-five in all) came down in flames; I had a similar experience a few days later on the beach of Guadalcanar. And these lads of mine had never seen a plane until a few months before.

The impact of this on the Melanesian mind! The effect of the occupation of his islands, his villages by the Japanese, by the Allied Forces! Truly the great world, from which " before " he seemed so much cut off, has closed in upon him. Gone now for all time his isolation, for trans-Pacific air-lines will use the air-fields established in the islands.

Here are people—primitive people—who have emerged from an erstwhile savage state; who are passing through a state of tutelage in which they are helped and supervised by missionary and administrator, acting as trustees for native welfare; who are developing now (many of them) into society groups which, while they will long need the sympathetic cooperation of the white man, will be worthy partners with us in working for the Commonwealth.

They will need education—in the widest sense of the word. Education that the number of Melanesian medical practitioners may be considerably increased (the need of our people for medical aid is clamant; 400 out of every 1,000 babies born in the Solomons die within the first year to eighteen months): education to give our people new ideas of agriculture—the very basis of the life of our people: hygiene, sanitation, yes!

They will need more! More white men and women to come out to live and to work with them that their whole life—physical, mental, spiritual—may be developed to the full. Christ came not just to redeem us for eternity but to redeem the whole man here and now. And there is a terrific amount of Redemption to be enterprised in Melanesia—and thousands know now who never knew or cared before.

THE MISSIONARY AND THE ANTHROPOLOGIST

By ST. JOHN EVANS*

ALL over the world those who are responsible for the planning and carrying out of missionary work are becoming increasingly aware of the need to reconsider the fundamental question of the method of presenting the Christian Gospel. It is generally acknowledged that in the past serious errors have been committed, errors which have both hindered the propagation of the Faith and have done harm to the social and moral life of those whom it was intended to benefit. The enlightened missionary of to-day is anxious both to repair, wherever he can, the damage caused by well-meaning but short-sighted predecessors, and to ensure that he does not fall through impatience or intolerance into similar errors himself, particularly when he has the delicate task of dealing with primitive people. This article will refer, for the most part, to conditions in Africa, since that is the only part of the mission field of which the writer has first-hand knowledge; but the general conclusions reached should be equally applicable to other spheres.

The missionary will find the native people among whom he works in various stages of natural development and, what is of still greater significance, displaying different reactions to both the culture and the religion which he comes to offer. It has been pointed out that "from the point of view of the native race three stages can frequently be distinguished in the history of its contact with the dominant immigrant white people. The first, which corresponds to the initial years of contact, is one of bewilderment, opposition, resentment, and a sense of loss." (Prof. A. Elkin: *Hibbert Journal*, July, 1937). During this period the older men and women cling tenaciously to their ancient customs and beliefs in spite of the fact that the younger folk may be attracted to the ways and delights of the white man. The second generation "become scornful of the old ways and superstitions, at least outwardly, and feel they must rise above it." This attitude is a dangerous one, for "it is negative in emphasis and cannot make for individual and social integration" (*op. cit.*) The third stage is one of reaction, brought about by a variety of causes —the inevitable persistence of the old traditions, the difficulty of fitting into the white man's social system, and a tardy recognition of the value and beauty of many of the ancient customs, practices, and arts. This reaction may even develop into actual antagonism to the European and all that is associated with him. These three stages not only exist in different parts of Africa; they often appear side by side within a single territory. This was the case in the Gold Coast, the country I know best.

The problems of the missionary will vary to some extent according to the stage of culture-contact which the people among whom he finds himself have reached; but in every case he will need to avail himself of all possible information, counsel, and guidance if his labours are to

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assist in the true development—spiritual, moral, and material—of those whose progress he has at heart.

I am convinced that the closest possible cooperation between the missionary and the anthropologist will both help to meet this need and also materially further the cause of scientific research. No doubt there is a type of missionary, now almost extinct, who could have no possible use for the anthropologist—the man, I mean, who regards the African's religion as nothing more than diabolism and superstition to be ruthlessly swept away, and his culture as a mixture of barbarism and immorality to be replaced by a form of suburban respectability, of which the outward symbols are trousers and cotton frocks. No doubt, too, there is a type of anthropologist, also happily uncommon to-day, who is interested in the native only in his primitive state, untouched by Western civilization. He could only regard even the wisest missionary as a deadly menace. Fortunately a growing number of modern missionaries are far-sighted and of wide sympathies; and between them and the modern social anthropologist, who is as much a sociologist as an anthropologist, there is sufficient identity of aim and purpose to make an alliance possible. Our desire is not merely to gain the nominal acceptance of Christianity by pagan people but to enrich and uplift their whole way of life, their whole "Volksgeist." There can be no dichotomy between the things of the spirit and those of the mind and body. If Christianity is to play its proper part in the tremendous transformation that is taking place with such alarming rapidity in Africa and elsewhere at the present time, we must realize more clearly than we have done in the past that our aim must not fall short of the Christianizing of the whole structure of native society. We must establish a way of life, a social system, and a moral atmosphere, in which the development of Christian character may be expected to take place. The African—like the members of other backward races—is to-day living between two worlds. Our supreme purpose is to enable him to draw on both of them to build up a civilization in which his potentialities may best be realized.

Before discussing in detail how the anthropologist can help in this task, I wish to suggest, in bare outline, why the missionary should not be content merely to rely on the information and conclusions of the professional investigator but should also himself seriously undertake the systematic study of native life. This is no platitude, as some might imagine, for it is only too easy to live for years among primitive people without ever getting below the surface of their culture. The serious, scientific study that is called for will be of the greatest possible personal value to the missionary himself for a number of reasons, which I can here but briefly enumerate:

1. It will help him to overcome the loneliness and homesickness which is often acutely felt, especially in early days.
2. It will assist his language-study and make this task far less laborious.
3. It will provide that intellectual stimulus which is so necessary in a life largely concerned with monotonous routine.
4. It will foster friendships with other Europeans who have similar interests.
5. It will gain him the confidence and respect of the natives when they see that he regards their customs as deserving of study.

6. It will prevent him from appearing either ridiculous or discourteous through breaches of native etiquette.

7. It will provide him with telling illustrations—stories, folk tales, and proverbs—for his sermons and addresses.

8. It will help him to produce more interesting and stimulating propaganda for the missionary cause, both in the field and at home.

(For a fuller discussion of this topic I recommend an article by Dr. Margaret Stevenson in *The East and the West*, March, 1916.)

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The circumstances of the missionary's life fit him particularly well to become an expert anthropologist or, at the very least, to gather important material for scientific examination, and it would not be difficult to mention many missionaries who have done work of great value in this field. The average anthropologist suffers from two handicaps, those of time and language. He usually has to carry out his investigations during a limited period and to rely on the services of an interpreter. It is obvious that the missionary, who may well remain for years among a single tribe and be thoroughly acquainted with their language, has an enormous initial advantage. Although useful work can be, and indeed has been done by the process of cross-examination more or less in accordance with the procedure laid down by the organizations interested in research of this kind, there is no doubt that fully to understand the habits of a native people and in particular the inner workings of their minds it is necessary to live among them sufficiently long to gain their confidence and to enter into their peculiar mode of self-expression. It is a question of seeing and listening rather than of questioning. I could give many examples of the way in which, over a number of years, I had to change my own views, even on questions of fact, in the light of further experience. It is not unusual for the native deliberately to mislead! Finally, the missionary has an advantage which even the average Political Officer does not enjoy. He lives—or, in my view, should live—in intimate contact with the people. He knows them in their homes; he travels in their remotest villages; he is with them at birth and death and the other crises of life; he enters into the secrets of their hearts and minds. But alas! we often waste our unique opportunities, sometimes through lack of scientific training, sometimes through the pressure of our ordinary duties. An anthropologist said to me the other day: "The trouble with you missionaries is that you see and learn so much, and then you go and die without giving other people the chance to share your information!"

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We now come to the most important matter of all, the relation of anthropological study to the actual presentation of the Christian Religion. "Everyone proposing to lead his fellow-men to his own Faith must first of all know what they believe." (A. le Roy, *The Religion of Primitives*. Preface). This apparently simple statement is of profound importance. And of all the beliefs of the native, those which he holds about God and the unseen world are most significant for our purpose. As they are often not obvious at first sight, but hidden beneath a mass

of magical and religious rites which more easily attract the attention of the casual observer, they are apt to be given far less attention than they deserve; sometimes, indeed, their existence is not recognized. But deeper study will show that behind everything else there is among most primitive people a belief in a supreme deity, often regarded as creator and ruler of the universe,; and this is the starting-point for discovering common ground, which is one of the missionary's chief desires. His method will be to build, whenever possible, upon the knowledge which he finds existing, thankfully accepting the dim perception of divine truth which is already present. It is a common experience for the missionary to discover both a name and an idea which can be adopted for Christian teaching about God, and also for the natives, on their part, to recognize such teaching as something by no means strange or unfamiliar. This is emphasized by that deep student of African life, Dr. Junod: "It is wonderful to notice how easily the idea of the God of Christianity is accepted by the Bantu. They have almost no difficulty in believing that this is the real God to be worshipped. Livingstone long ago remarked this, and the truth of it has been confirmed by Miss Kingsley, for one, in regard to the Northern Bantu, and also by most of those who have endeavoured to win over these tribes to Christianity. It seems as if we were telling them an old story, with which they have been quite familiar, but had now forgotten." (*Life of a South African Tribe*). Those of us who have lived among the Negroes of West Africa know that they, too, have this same fundamental belief in a supreme being, who is also creator, as one of his titles in the Akan dialects, Bɔrebɔre, denotes. Among the many proverbs which bear witness to the same idea we may quote: "Ɔsansa se, Ade a Ɔnyame aye nyinaa ye—The hawk (from his lofty flight) says, All things that God has made are good." Our duty is to explore this belief more fully and to use it as a foundation for the Christian revelation of God as a loving Father.

But this is only one aspect of the religion of the African. Of greater influence upon his daily life are his beliefs and practices connected with animism and ancestor-reverence. (It is with deliberate intention that I avoid the use of the term "ancestor-worship.") "The relative importance of these three categories varies from tribe to tribe, and nowadays, under the stimulus of new conceptions acting unevenly within the community, there is often a wide range of opinion as to their relationship even among the members of the same tribe. There appears to be taking place a slow development from charm to prayer, from spirit to God." (A. T. Culwick, *Good Out of Africa*, p. 16). This last remark is of particular interest to the missionary; but it should be noted that the writer goes on to point out that animism is still the prevailing force in Bantu Africa. The missionary will not find it easy to discover the right approach. He will, of course, welcome the African's belief in the reality of the spiritual, his grasp of the living nature of the universe, and his perception of the immanence of God in creation. In spite of its many crudities, this attitude of mind is closer to the truth than the stark materialism so common in the West to-day. A gradual and patient development of the ideas is needed, lest in driving out the spirits which are supposed to dwell in the rivers and trees of the forest all

belief in the spiritual is undermined, a catastrophe which would seriously endanger the African's future development, social as well as religious.

Ancestor-reverence is of tremendous practical importance among most African peoples, in the life of the tribe as well as in the life of the individual. It affects social customs, political movements, tribal migrations, sexual practices, family unity, and respect for parents and chiefs. It undoubtedly exerts an influence for good, nourishing the moral virtues and preserving law and order. Our best hope of saving all that is best in this cult of the ancestors, which is being weakened by the impact of European civilization no less than by the spread of Christianity, is to link it up in a bold and imaginative manner with the Catholic doctrine of the Communion of Saints and the Memorial of the Departed. How easily this adaptation may be effected is shown by the following description of Bantu ideas about the ancestral spirits, given by the Rev. H. Maimane, a Bantu priest of the Church of the Province of South Africa: "The popular idea among Europeans is that the Bantu worshipped spirits; but it is erroneous. The *badimo*, *amotongo* (ancestral spirits) were used as mediators because the people believed that they were now, on the other side, more in touch with the Great God and were given power to take charge of the living. They were, therefore, means of communication between the mortal and the spiritual world." (*The Church Overseas*, July, 1928). The African understands and welcomes the Christian idea of the intimate unity of the Church on earth with the Church beyond the grave. I always found that the Patronal Festival, the Feast of All Saints, the Commemoration of All Souls with a Solemn Requiem and a pilgrimage to the local cemetery, and the full ceremonial of a Catholic Funeral impressed the African mind with great force, even if he were only a pagan bystander. A fuller study of native beliefs and practices will suggest fresh ways in which the Christian African can find in his new religion the fulfilment, not the negation, of his ancient ideas of respect and veneration for his ancestors, and in due course his outlook will be widened to embrace all his departed brethren. I believe this to be a field where careful investigation would be most fruitful, not only for the benefit of the Church, but also as providing a hope of finding a new bond of tribal unity to replace those which are being so rapidly relaxed to the great detriment of the life of the community.

A grave charge brought against Christian Missions is that they have caused a breakdown in morals, and sometimes this charge comes from Africans themselves. Mr. P. A. Taylor tells how an old Chief, himself a Christian, deplored the results of a weakening of faith in the local fetish called Ndemm: "So strong was the influence of this powerful Ndemm that in olden days hardly a woman of this town was known to prove unfaithful to her husband. . . . Only nowadays, when women are beginning to lose faith in the Juju, because the schoolboys have been taught that there is no real power in such things, are cases of unfaithfulness no longer rare in the town." (*Life in South Nigeria*, pp. 40, 41). It is unfortunately true that where tribal life has begun to disintegrate, particularly in the towns, sexual irregularities, theft, drunkenness, dishonesty, and disrespect soon flourish. "In the Bush, an apprehension of an avenging hierarchy of invisible spiritual powers is vivid,

and wrongdoing is feared; in the towns, where intellectualism holds sway, and only that which can be scientifically examined and analysed is respected, immorality is rampant: for the Unseen Watcher is naturally unknown and ignored." (Bishop O'Rorke: *Hibbert Journal*, July, 1924). The missionary must deplore this state of affairs; but, while accepting his share of the responsibility, he will feel bound to point out that it is the general disruption of native life through the coming of the white man and the introduction of Western culture that must be held to blame. If the missionary has been a disturbing influence, so also has been the trader and the government official. What is important, however, is the question of a remedy. Now I venture to suggest that it is easy to exaggerate the restraining power of the pagan religious faith, the fear of punishment by the spirits. Rather, on questions of morality, the great force is the consensus of public opinion, which simply uses these supernatural sanctions to give authority to what experience has found to be socially, politically, and economically valuable. "Hobgoblins and ghosts, spirits and spooks, have their part to play in enforcing it (custom), but they are only effective because they are compelling people to conform, not to a "dead cake of custom," but to a living system which, if damaged, reacts at once like any other living organism to repair the damage as far as possible." (A. T. and G. M. Culwick. *Ubena of the Rivers*, p. 216.) This means that we must lay our emphasis on the social rather than the individual method of evangelization. It is not enough to convert the Africans, or any other primitive people, one by one, and hope that they will automatically conform to Christian moral standards. Rather we need to build up a Christian society within which public opinion and a common recognition of Christian ideas will have something of the same authority as tribal custom did in earlier days. We, too, shall not hesitate to appeal to a supernatural sanction—the will of God for His children. Herein lies our hope, not in breaking our hearts over the lapses of individual converts.

One of the missionary's most difficult problems is how to present the Christian law and ideal of marriage. This subject would require a separate article for adequate treatment, and my present purpose is only to show, in bare outline, how anthropological study can help. The features which appear most inconsistent with Christianity are these: the common disregard of prenuptial chastity, the easy dissolubility of the marriage bond, and polygamy. On the question of free love the anthropologist will remind us of two facts. In the first place certain extremely primitive peoples, such as the Veddahs of Ceylon and a number of Australian tribes, as well as certain East and West Africans in a higher stage of civilization, definitely regard unchastity before marriage as a disgrace or even a crime. Secondly, as people advance, their outlook on this subject may well become more strict, provided that external influences working in the opposite direction do not predominate. The demand that a bride should be a virgin "partly springs from a feeling akin to jealousy towards women who have had previous connection with other men, partly from the warm response a man expects from a woman whose appetites he is the first to gratify, and largely from an instinctive appreciation of female coyness." (Westermarck. *The*

Origin and Development of the Moral Ideas. Vol. 2, p. 435.) In addition one would note the whole effect of a gradual refinement of the conception of married life, to say nothing of a consideration for the position of the bastard child. There is, therefore, reason to hope that the establishment of a more definitely Christian social order will check extra-marital sexual relations and cause the virtue of purity to receive greater honour.

When we consider marriage itself, it is important to discover the reasons which have led to the prevalence of the practices we deplore before we seek to change them. Polygamy, for example, may be founded upon any one or more of the following causes :

1. The disproportion in number of the sexes.
2. The difficulty of continence when intercourse is forbidden, as it so often is, during the wife's pregnancy and the long period she is suckling her child.
3. The desire of primitive people for variety in their sexual life.
4. The natural longing for offspring and the wealth and authority which a large family affords.
5. The economic value of a plurality of wives.

A careful examination of these reasons should be encouraging, I think, for it will show that they are not fundamental but are related to a certain stage in man's development, and as his conditions change their force will diminish. Let us take the five points mentioned in order :

1. The ending of the old tribal wars has very greatly reduced the preponderance of women over men.
2. This difficulty is already rapidly disappearing as superstition loses its power and as scientific methods of infant feeding become known and adopted.
3. Here there is hope for a change of outlook as religious education and moral training gradually infuse the ideas of mutual love, sympathy, and comradeship as realities in native married life, replacing the old conception of marriage as little more than a contract for certain specific purposes.

4 and 5. The emancipation of women and the changing structure of economic life among native peoples will necessarily modify these considerations.

During this period of transition, faith and patience are required. We must not be unduly distressed by individual lapses, nor lose sight of our ultimate ideal.

To sum up, our purpose is to present Christianity to the native races, not in antagonism to, but in fulfilment of their own aspirations ; to use our own knowledge and that placed at our disposal by more expert investigators to preserve all that is of permanent value in their traditional culture ; and to adapt as much as possible of their beliefs and practices to the presentation of the Christian Faith. This is not to paganize Christianity, but to transform paganism. It is not an easy task. Criticism, especially in matters of detail, must be expected both from fellow-workers and from native converts themselves, who despise or, more often, fear anything that savours of the past. But it is the only way to build up a living community and provide an atmosphere in which a real reintegration of native society may be achieved.

TRAINING FOR THE CHRISTIAN MINISTRY IN FUKIEN

By E. M. NORTON*

FUKIEN Diocese is the smallest of the twelve dioceses of the Chung Hua Sheng Kung Hui, the self-governing Province of the Anglican Communion in China. Two of these dioceses are the fruit of the work of the S.P.G., three of the American Church Mission, one of the China Inland Mission, one of the Canadian Church Mission, and five, including Fukien, of the C.M.S. There is also the "Missionary District" of Shensi, supported by the C.H.S.K.H. itself. In spite of its comparatively small size, comprising twenty counties in the north of Fukien Province, or perhaps because of it, Fukien Diocese is remarkable for its progress towards full self-government and self-support. It was therefore very fitting that it should have had the honour of electing in February, 1944, its own diocesan, in the person of the Right Rev. Michael K. H. Chang, D.D. But it must be remembered that while, on paper, the Church in Fukien, with its Chinese Diocesan Bishop, a Chinese Archdeacon, fifty Chinese priests and deacons, two Chinese deaconesses, and more than 100 catechists and Biblewomen, not to mention workers in schools, hospitals, and charitable institutions now completely under the control of the Diocesan Synod, seems well able to stand on its own feet, it is not really so independent as it appears to be.

It still needs large subsidies from C.M.S., C.E.Z.M.S., and the Dublin University Fukien Mission towards the salaries of clergy and lay workers in churches, schools, and hospitals. And it still needs missionary personnel as advisers, teachers, and medical workers. Its weakest point is admittedly where it ought to be strongest—in its ordained ministry. This is not to say that the clergy of Fukien have not done, or are not doing, their best. With very few exceptions they are true pastors, endeavouring amid manifold difficulties to feed the flock of Christ, to bring back wanderers to the fold, and to bear witness at all times to the Gospel of Salvation. But while, in educational and medical work, and indeed in every field, standards have risen, the standard of the clergy has remained stationary, or even tended to fall. Unless something is done to find a remedy, our work is threatened with disaster. We cannot put back the clock. Missionaries can never again assume positions of control and direction. The initiative has passed irrevocably to our Chinese brothers and sisters. What a tragedy if, as seems possible, they prove, through lack of education and training, unfit to meet the challenge of the years that are coming!

* The Rev. E. M. Norton has been a C.M.S. missionary in the Diocese of Fukien since 1915.

Methods of training for the Ministry in Fukien may be divided into six stages or kinds:

(1) Up to about 1917 the C.H.S.K.H. in Fukien had a Divinity School in which men, after they had finished the High School course, were trained for three years, and then went out as catechists. Those who proved satisfactory and who believed they had a vocation to the Ministry, might, after some years' work, be recommended by their local Church Council (of which there are thirteen in the diocese) to the Bishop and Diocesan Council as candidates for ordination. If accepted, they had to prepare privately for a course of examinations arranged by the Examining Chaplains.

(2) From 1917 to 1928 the C.H.S.K.H. in Fukien cooperated with the Methodist and Congregational churches (now known as the Wei-Li Kung-Hui and the Chung-Hua Chi-Tu Chiao-Hui) in the Union Theological Seminary. A large number, perhaps the majority, of the clergy now working in Fukien went through this seminary, serving as lay evangelistic workers for some years after finishing their course and before taking orders as in (1) above. Some of them took the course described under (6) below.

(3) After 1928 the C.H.S.K.H. again operated its own Divinity School, but at times the students attended certain classes at the Union Theological Seminary, which continued to be carried on by the Methodist and Congregational churches, and C.H.S.K.H. teachers helped in the work.

(4) About 1918 the Central Theological College of the C.H.S.K.H. was established, with the help of S.P.G., C.M.S., American Church Mission, and the Canadian Church, and operated first in Nanking and later in Peiping. It was intended to cater for men who had finished the Senior High School (i.e. matriculation standard), and was therefore to be of College grade; but there were, I believe, also among the students older men of some years' experience as catechists and of rather lower educational standing. From Fukien about four students (all Senior High standard) have studied there. Two of them are now doing excellent work as priests in Fukien; one, after several years in Fukien, is doing well (we hear) in the Singapore Diocese; the fourth died some years ago of lung trouble.

(5) During this period (1918-1940) not a few Fukien students studied Theology in St. John's University, Shanghai (operated by the American Church Mission). But only two or three of them, after ordination, have worked in Fukien Diocese. Others are serving in Shanghai, Honan, the Philippines, and elsewhere. In fact, at least ten of our most highly qualified men are, as it were, representing Fukien in the Ministry in other dioceses. Yet there are no representatives of other dioceses on the staff of the Fukien Diocese!

(6) None of the above methods of training seemed entirely satisfactory, and in 1940 the Diocesan Council decided to establish in Fukien a "Higher Grade Theological Course" in which Senior High School "graduates" might study for three years preparatory to ordination. It was felt that the Central Theological College in Peiping or Nanking and St. John's University Theological School did not quite meet the

needs of Fukien owing to distance, difference of environment, etc., and that it would be better to have an institution of the same grade on the spot, so that the Bishop and the other Church leaders in Fukien might have closer and more intimate contact with the students during their training. (I have been interested to notice how much stress is laid on this point in other dioceses and in other parts of the world.) Owing, however, to difficulties of finance, lack of personnel, and the uncertainties of the war, the new institution was first started in the form of a short course (seven months divided into two terms) for men and women who had already worked as catechists for a number of years, and who now, with the backing of the local church, wished to prepare for ordination. The course was, in fact, to be a substitute for the private study mentioned in (1) above. The first class, consisting of seven men and one woman, entered in the autumn of 1940, and by Trinity, 1944, three such classes had finished their course, and nineteen men and one woman had been ordained. The course of study included a survey of the Bible as a whole, detailed study of certain books of the Old and New Testaments, the History of the Anglican Communion, the Prayer Book, Church Doctrine, and Pastoralia. Much attention was given to practice in conducting services and preaching. The students, many of whom had studied in the Divinity School or Union Theological Seminary mentioned in (1), (2), and (3) above, were very appreciative of this opportunity for refreshment, further study, and discussion of practical problems in the fellowship of a college.

Yet this plan only touched the fringe of the problem. The need for higher grade training for the Ministry, to be given in Fukien, is recognized by all the denominations represented in Fukien. In order to see what measure of unity and cooperation could be achieved in the work of training, a Conference was held in Foochow in July–August, 1943. Bishop Sargent was taken ill just before it began, and died while it was still in session. He was greatly missed, both in the Conference and in the discussions that followed it. Bishop Carleton Lacy of the Methodist Episcopal Mission presided over a representative gathering of Chinese Church leaders and missionaries. Nanking Theological Seminary was represented by Dr. F. P. Jones, of the Methodist Episcopal Mission, who had formerly worked in Fukien; and Fukien Christian University and Hwa Nan College were represented. Notable resolutions were passed, and forces have been set in motion which will make themselves felt more and more in years to come. All were agreed that the standard must be raised, e.g. candidates for training should have finished Senior High School, and the training given should be of college grade, leading to a college degree or diploma. It was also generally agreed that the training should be given in Fukien, rather than in Nanking, Peiping, or elsewhere, but promising students or graduates might be sent, or encouraged to go, to post-graduate schools or colleges outside Fukien for further study.

The way to attain this end was ready to hand, since Fukien boasts two Christian colleges recognized by the Chinese Government—Fukien Christian University (F.C.U. for short) which caters for both men and women, and Hwa Nan College for women. So the Conference

recommended that the " Higher Grade Theological College " envisaged should be closely " integrated " with F.C.U. and Hwa Nan College. This double cooperation, with one or both of the general colleges on the one hand, and between the three churches in Fukien (for the Church in South Fukien is also a part of the Chung-Hwa Chi-Tu Chiao-Hui) on the other hand, would help to solve problems of teaching personnel and finance, it being pretty obvious that for each denomination to run its own higher grade training in Fukien was an impossibility. At the same time it was clearly stated that the Theological College, though " integrated " with one or both of the ordinary colleges, must preserve its own independence of life and management; and that each denomination must be allowed, by means of separate hostels or otherwise, to teach and train its own students in its own particular spirit and tradition.

" After the Conference, the conflict." The Conference asked the various churches in Fukien, if they approved of the principles enunciated, to appoint representatives on a Committee with power to act. This was done, and the Committee met on November 11, 1943, with Bishop Lacy in the chair. At this meeting Presidents C. J. Lin of F.C.U. and Lucy Wang of Hwa Nan were present and gave us great help and encouragement. But it was not so easy to get anything started. While we were all agreed more or less in principle, divergencies of viewpoint appeared as soon as action was contemplated. How could integration with a University be reconciled with real independence? How could one Theological College cooperate effectively with two general colleges at the same time, one of them, moreover, catering for women only and each of them situated for the duration of the War in a different city far from Foochow, which still remained the centre of Church life for North Fukien?

The Committee met again in February, 1944, (when we had the help of Bishop Hall, of Hongkong and South China Diocese, as a visitor), and in April and June, and there were many meetings of sub-committees, conversations with individuals, and much correspondence. In May, Bishop Chang paid visits to F.C.U. and Hwa Nan, situated 280 and 150 miles, respectively, from Foochow, and discussed with the authorities ways and means of meeting the wishes of the Union Committee and the C.H.S.K.H. A scheme was worked out by which students entering F.C.U. might take up to fifty " credits " in theological subjects which would count both towards the B.A. degree and towards the Theological College's diploma. The further credits required by the Theological College could be obtained during a further eighteen months' or two years' period of study. The theological courses in the University would best be given by tutors, supplied by the cooperating churches and recognized both by the University and the Theological College. These tutors would be able, during the students' undergraduate years, to give them additional instruction and care for their religious development in whatever way seemed best.

The reaction of different members of the Committee to these ideas varied considerably. Some strongly advocated the shelving of the whole question till after the war, when F.C.U. and Hwa Nan would

have returned to Foochow, communications between U.S.A., the United Kingdom, and China would again be easy and rapid, rates of exchange would be stabilized and rational budgeting feasible, and funds and personnel for new work might be more easily available. Others felt the matter to be so urgent that we must press on despite every obstacle. But just how was the start to be made? The two American Missions had no funds available for new work; all they had was tied up in the existing Union Theological Seminary, as was also their personnel. The trend of opinion, therefore, among the non-Anglican members of the Committee was rather naturally in favour of preserving continuity with the existing Seminary by encouraging students of matriculation standard to enter it, and giving them a full theological course in the hope that they would *afterwards*, perhaps after some years' service as evangelistic workers in the Church, enter the University and take the B.A. degree. The C.H.S.K.H., on the other hand, strongly advocated the desirability of theological students *first* taking the general course (B.A.), and then completing the theological course, as envisaged in Bishop Chang's discussions with the F.C.U. faculty. Such men would, during their college course, have opportunity to prove their vocation both in the life of the University and during vacations in their home parishes. Their tutors would care for their corporate and individual devotional life; and they would surely, as college graduates, be better able to appreciate and assimilate the post-B.A. theological courses.

After much discussion, a small committee of three was appointed with a rather vague mandate to do the best we could. It consisted of Dr. Yang, the Principal of the Union Theological Seminary (a Methodist), the Rev. Y. S. Lin, General Secretary of the mid-Fukien Synod of the Chung-Hua Chi-Tu Chiao-Hui and the senior member of the staff of the Seminary, and the writer. We agreed that if suitable candidates applied for training, they should first go to F.C.U. or Hwa Nan College. Any who could not, or did not wish to, take the University Entrance Examination, might take a two-year-course at the Seminary.

The C.H.S.K.H., eager to get something going without delay, appointed the writer to go to F.C.U. as tutor to the students who were expected to enter at the beginning of the autumn term of 1944 as the first step in their training for the Ministry. Unfortunately the uncertainty of the political outlook deterred the students we had hoped for from beginning their course, and further deterioration in the military situation led to my joining, in January, 1945, the large body of evacuated missionaries. But the months spent at F.C.U. served to strengthen my conviction that the plan described in the foregoing paragraphs is feasible, despite all the obvious difficulties.

If the right men can be found, men of real learning in theology and in some other subjects, men of faith and charity and patience, willing and able to cooperate with those who differ from them, a great work may be done in training for the Christian Ministry in Fukien those whom God is calling to His service.*

* May I remind those interested of the article by the Rev. G. F. Allen (now Archdeacon of Birmingham) in THE EAST AND WEST REVIEW of July, 1940, pp. 198–207, which is very much to the point.

THE JUBILEE OF THE Q.I.P.

By NOEL HOPKINS*

AT the beginning of the last decade of the last century a number of younger priests, encouraged by the enthusiasm of Archbishop Benson, Henry Scott Holland, Arthur Winnington Ingram (later Bishop of London), Luke Paget (later Bishop of Chester), and others, decided that the younger clergy should be encouraged to extend their knowledge of the problems confronting the Christian Church overseas and give themselves to corporate study of missionary work. In 1895, from this desire, there came into being the Federation of Junior Clergy Missionary Associations; the title "junior clergy" was not too rigidly defined, nor were the older clergy debarred from association with such a laudable intention and purpose. The movement proved successful throughout the country; associations were started, virtually study and prayer circles, meeting at regular intervals, and the fellowship and enthusiasm of the groups had the immediate effect of giving a vision of the missionary task and opportunity to many who would otherwise not have seen it. There can be no doubt that many gave themselves for service to the oversea Church as the result of what they gained and learned through the J.C.M.A.

In 1895 the Federation issued a four-page octavo leaflet, its original purpose being to collect, from its members working overseas, subjects for which they desired the intercessions and thanksgivings of their brethren at home. In 1900 the Federation invited Canon Bullock-Webster to accept the post of Editor, and several important changes were then introduced. *The Quarterly Intercession Paper*, as it came to be called, was changed to its present shape and form, first as an eight-page leaflet, subsequently increased to twelve, and finally to sixteen pages. The Paper itself ceased to be a channel through which the members of the Federation should pray for one another, and became a means by which the Federation might supply for themselves and others a quarterly leaflet of intercession and thanksgiving for the oversea missions of the Church in general. This new purpose found expression in a foot-note which then appeared in each issue, explaining that "the aim of this Intercession Paper (issued by the Federation of Junior Clergy Missionary Associations) is to fasten attention on the more pressing needs of the Church in her works abroad, and at the same time to pass in order and cycle through all her dioceses and missions, bringing to each in turn the support of special intercession and thanksgiving." Explanatory notes were also now given, first as foot-notes and subsequently, since 1907, as notes appended to the several petitions and thanksgivings.

* The Very Rev. Noel Hopkins, Provost of Wakefield and Archdeacon-designate of Halifax, has been Editor of *Q.I.P.* since 1931.

The *Q.I.P.*, as it is affectionately called, is now normally issued four times a year in four different forms—the standard edition, the large type edition, the short edition, and the Braille edition for the blind. It consistently adopts the policy of ranging over the mission field with a diocese as the normal unit of its consideration, though it allows itself a reasonable latitude in this matter. One of the reasons for its sustained interest probably lies in the fact that it strikes a personal note, beginning with the Bishop and his clergy, yet avoiding the recording of the merely local or trivial happenings which may be of little interest to people not personally concerned with the work in question. It seeks to present the main triumphs and problems of the missionary Church, illustrating them with simple reports and comments from oversea workers, thus giving them a lively and vivid interest. All this information is associated with the prayers of the Church which sustain and fortify the work itself.

The greatest care is taken in the compilation of each number. The language of the prayers is based on that of the dignified wording of the Prayer Book, for if a prayer is to be used with reality over a period it must possess excellence of style. Both prayers and notes must necessarily be succinct, through considerations of space, and simple in view of the diversity of people who make use of the Paper. Special sections are frequently compiled by experts with practical experience of a particular area, and the proofs are meticulously examined and discussed by a small committee which meets in London. The whole organization of the Paper is under the general supervision of a committee which, however, wisely leaves the Editor with the widest liberty and authority. The office at the present time is at the Church House, Wakefield, Yorkshire. The Paper, though temporarily banned from Japanese-occupied territories, makes its way to all parts of the world, where it is trusted and loved, and has a circulation of some quarter of a million copies annually. It has proved, as the testimonies of its many friends readily show, a real force in the missionary life of the Church through the whole of these past fifty years, and it happily continues to gain new friends to replace the old; it possesses a buoyancy of spirit which would appear to be the heritage of the gallant, devoted, and light-hearted priests who sped it on its way.

No account of the *Q.I.P.* would be complete without a reference to the Candidates Five Shilling Fund which for the last forty years has produced, without appeal or advertisement other than is contained in the little note in the Paper, the regular annual sum of £3,000 for the training of missionary candidates, priests and lay workers. No day passes, no post arrives, without its contribution. The story of the Fund, which began with the gift of a poor woman, blind and deaf, who gave the first five shillings, is a striking testimony to the power of faith and devotion, and a heartening antidote to any fearfulness which may beset those who gaze on the problems of the Christian Church throughout the world.

REVIEWS

GODFREY CALLAWAY, MISSIONARY IN KAFFRARIA, 1892–1942; His Life and Writings. Edited by E. D. SEDDING, S.S.J.E. S.P.C.K. 10s. 6d.

To sum up Father Callaway's life and writings in a few sentences is o attempt to put a herbaceous border into a buttonhole. The experi-nces and meditations of fifty years of work among African people very lear to him have been gleaned for a spiritual treasury.

Self-dedication, insight, sympathy are in the Father's every word nd act. With his love of all beautiful things his writings are a never-nding *Benedicite*, from the winter whiteness of the Sanctuary in the nountains to the hidden source of the torrent in the rocks.

He marvelled that men he met in Africa were interested in sport, n wild animals, in flowers, " even in beetles," but there were few who ared to " understand " the natives. For those who read this book there s something infectious in his own delight in the fine qualities of mind nd heart that those who do understand the natives know how to value.

There is story upon story told here of men and women, every portrait iving, every setting vivid.

And then there is the imagination that sees in some " flower in the rannied wall " a green tree-frog swinging in a begonia leaf, some livine truth made visible, some lesson of help.

Father Sedding, working with utmost sympathy, has strung together 10 list of dates, " just before this " and " shortly after that " (as our Poet Laureate has said), but a jewelled chain of thoughts and pictures, truggles, possibilities, and, by the grace of God, achievements. All who hunger for help to walk " the way " will be grateful for this very emarkable book.

G. E EDWARDS

A TIME TO HEAL; Review of the Year's Work. S.P.G. 6d.
PLANTING MEN; The Review of the Year 1944–5. C.M.S. 6d.

These two reports cover so vast a field so concisely and are, in the words of the General Secretary of S.P.G., so eloquent in their " brevities nd silences " that no brief review can do them justice. The titles are significant. Who can doubt that " a time to heal " is with us and calls or devoted physicians? Or that, in this age of planning, there is profound wisdom in the Chinese saying, " If you are planning for a nundred years, plant men "? The metaphors of the physician and the husbandman are varying expressions of the one conviction underlying he two Reports, namely that it is God who heals through the skill of he trained physician and He who gives the increase where His servants nave planted and watered. The need is for the Gospel of " whole-ness " changing men's lives, so that they live and work together in he universal Church of God. The Reports should be read and pon-dered by all concerned with the needs of men of every land in the stormy dawning of the New Age to which they are heirs. They bear eloquent witness to the power of the living God to make all things

new and, where human weakness and self-confidence have led to failure this is acknowledged with gratitude for the present opportunities to go forward in a spirit of more complete dedication.

M. A. STEVENS-GUILLE.

FOUNDATIONS OF UNITY. By the Rt. Rev. J. J. WILLIS, C.B.E., D.D. Leicester D.M.C. 29 pp.

GOD'S PURPOSE DOWN THE AGES: Lectures given at the S.P.G. Summer School, 1944. S.P.G. 3s. 6d. 148 pp.

The missionary Church is the keynote of each of these sets of lectures. Bishop Willis first stresses the failure of secular organizations to save the world from chaos, and so sees the only hope for the future in an ever-growing Christian Church. In his account of the expansion of the Church since the days of the Apostles he uses the word "acclimatization," which he defines as the capacity of the Christian Faith to adapt itself to any environment and take root in any soil. As a missionary Bishop for twenty-five years, he witnessed the growth of the indigenous Church of Uganda, and gives similar instances from other countries. He is convinced that "acclimatization" must now be the watchword for missionary enterprise, and sees endless possibilities of an even greater expansion than that of the last fifty years, for which he gives such heartening figures, particularly for Africa and Asia.

The S.P.G. lectures cover a wider field, but with the same message of a Church whose founder was "God's supreme missionary to mankind." The lecture on the "Prophets" seeks to show that, even to them, it was clear that the Redeemer's message would be not for Israel alone but for all men, Jew and Gentile alike. The lectures on St. Paul the prototype of human missionaries, lead on to the history of the struggles of the early Christian communities, the spread of Christianity in Europe, and of the gallant missionaries of the thirteenth and fourteenth centuries. The series naturally ends on a more domestic note but with full recognition of the part played by the other missionary societies of the Church. After the fascinating story of the foundation and early years of the S.P.G. and an account of its work in the nineteenth century, its future tasks are foreshadowed. That "acclimatization" has ever been the corner stone of S.P.G. policy is abundantly clear.

These two booklets leave a vivid impression of the expansion of the Church throughout the ages and of the faith and courage of its human agents, exemplified from the beginning, as Bishop Willis says, by the two leaders of the infant Church on trial before the Sanhedrin: "When they saw the boldness of Peter and John they marvelled."

J. G. MATTHEW.

Reviews are contributed by Miss G. E. Edwards, formerly Headmistress of St. Michael's School, Bloemfontein, and part author of *Historical Records of the Church of the Province of South Africa*; Miss M. A. Stevens-Guille, Headmistress of St. Margaret's Girls' School, Ranchi, India; and J. G. Matthew, Esq., C.M.G., formerly in the Sudan Civil Service and now Secretary of the Jerusalem and the East Mission.

Printed by Wyman & Sons Limited, London, Reading and Fakenham

EDITORIAL NOTE

LIFE OR DEATH

THE dropping of the first atomic bomb not only reduced a Japanese city to dust but caused a spiritual shock throughout the world. Mr. Churchill's words were not written on impulse :

> This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension.

The fact that it is possible to release atomic energy at all is staggering enough, though we knew that scientists had been working for years to bring it about. It means that

> The fundamental power of the universe, the power manifested in the sunshine that has been recognized from the remotest ages as the sustaining force of human life has been entrusted to human hands.

This Revelation.—Can we call it that? God speaks in events, and He does so by choosing His time, and using a combination of circumstances. These conditions are fulfilled in the present instance. The new discovery is double-edged in that it has colossal possibilities both for good and for evil. It can destroy all civilized life on this planet, and it can supply unlimited resources of power, fuel, and heating. The new power has been first revealed as an instrument of destruction. This bears witness to the fact that man finds it easier to destroy than to save. The bias of original sin is hideously real. Owing to circumstances the research has been carried out in intense secrecy, and this gives to the event the surprise of suddenness. The race for the release of atomic energy has mercifully been won by the earthly powers who have been fighting on the side of law and order, and the fact of the release was made known just at the moment at which the United Nations were ratifying a Charter of World Security.

All these facts suggest that God has spoken a Word of appalling warning, and a message which holds within it the seed of an immeasurable hope. And in His Word there is a call to a moral choice : " I have set before thee life and death . . . therefore choose."

For those who accept history as the sphere of God's activity in judgment and in mercy there are always two ways between which every man must choose, the way of life and the way of death.

For the Christian the crisis of history is the mighty conflict between death and life wrought out in the Cross and Resurrection of Jesus Christ.

The way of death is a ghastly crescendo of sin, cruelty, death, and self-destruction.

The way of life calls us to faith in God and His victorious purpose, it makes a high demand on our sense of responsibility, and it reminds us that human destiny is determined by innumerable small choices made by an innumerable host of people.

It is to the way of life that we who believe in the mission of the Church stand committed. Amid all the devastation and despair around us our single aim must be to create and recreate, to release and diffuse Life.

CROSS AND CRESCENT—I

A PEACEFUL CRUSADE

THE CONFLICT OF SPIRITUAL FORCES IN THE MIDDLE EAST

By THE BISHOP OF THE SUDAN*

1

IN 1941–2 a very critical campaign was fought in what we know as the Middle East. The enemy forces drew very near to Egypt. Victory for them would have meant control of Egypt and the Suez Canal, the junction where continents meet, and a considerable measure of power in South-East Europe, Asia, and Africa.

There is now another campaign and it will continue for some years. The forces which win will gain a considerable measure of control over the destinies of Europe, Asia, Africa. They will shape the characters of peoples and the destiny of nations. The campaign is a spiritual one. There need not be—I believe there will not be—the bitterness, fear, and hatred which animate those who contend in military battles. Yet this spiritual campaign is going to be a mighty contest. It is a modern crusade in which the Cross and Crescent strive for the mastery. It is a peaceful crusade, a conflict of spiritual forces in the Middle East.

2

We must consider the forces on each side. As one considers those of the Crescent one realizes at once that there must be no enmity, in the usual sense of that word, from the followers of the Cross. There must be a feeling of respect. The recent union of Arab States should be welcomed by all who genuinely have at heart the self-determination of the smaller states which has been one of the reasons we entered the recent war in Europe. The national aspirations of these states should be upheld with sympathy and respect by those who direct the decisions in the Peace Conferences. However, in the spiritual sphere we must recognize that the forces of Islam become greatly strengthened by the closer union of these Islamic States. Moslems are nearly always missionaries of their Faith, even though in these days Turkey has completely disestablished her old religion and to a great extent disowned it. In Turkey the fez is being abolished, the veil for women is no longer the law, the Caliphate has been abolished, and Islam has been left without a head or rallying focus. Yet even free-thinkers and atheists among Moslems, who spiritually care for none of these things, tend to close their ranks when they feel that Islam is threatened, whether

* The Rt. Rev. A. M. Gelsthorpe has been Assistant Bishop in Egypt and the Sudan since 1938, and is now Bishop of the newly constituted Diocese of the Sudan.

by Christian propaganda or Western encroachments, and rally in support of their church-state. So it is still true that most Moslems are missionaries of their Faith. Whether trader or soldier or official, when the Moslem enters non-Muhammedan territory he does not "leave the business of witnessing to some groaning missionary society with a perpetual annual deficit several thousand miles away." By his prayers and the recitation of his creed, he broadcasts his clear, though limited, convictions; and however unfraternal he may be to those outside the brotherhood, he suggests to "Infidels" that once within the brotherhood they will be given both welcome and equality. Thus we see that the closer union of the Arab states is of great importance as we consider the conflict of spiritual forces in the Middle East.

There is another factor also to be remembered in estimating the driving power of the forces of the Crescent. We must be quite honest. We must recognize the Faith of Islam as a driving cultural force. What soldier from the Middle East has failed to be impressed with the sincerity of those who abstain from food and drink from dawn to sunset for a whole month long, abstain at all times from alcohol and gambling, and are free from embarrassment as they kneel for their ritual prayers five times a day? Though much of it may be formal and it may be less practised than formerly, yet for many it is a regular duty of worship before God, a real belief in the awful presence of the Creator and Judge, which must bring from God a driving power worthy of respect and honour. With this measure of power come once more the forces of Islam, tending to sweep southwards along the valley of the Nile towards the Sudan and Central Africa, just as centuries ago Islam swept along the coast of North Africa; and all that now remains of those once vigorous young churches are the cross tattooed on the faces of the Moslem women and the crosses woven on the saddles of the Senusin men.

3

Now for the forces of the Cross. First of all there are the congregations of Christian people belonging to the various communions in the countries of the Middle East. Some of these are vigorous communities with strong traditions tracing their history right back to Apostolic times. Some have been made strong through persecution and suffering. Some have a strong evangelistic spirit; but some are chiefly concerned with the protection of their own rights, are disunited, and fail to be witnesses of the Master they profess to serve.

Secondly, there has been for several years a mighty, though temporary, reinforcement from the protectorates of West, East, and Central Africa, and the various countries under British rule in South Africa. The influence of these, for the most part Christian African soldiers, has been powerful. The impression made upon British observers in the Forces has brought forth comments which have been most encouraging to all those who have been engaged in the evangelization of the various countries of Africa. In my own recent tour of West African Pioneers I was informed time after time by British officers how impressed they have been by the way in which the Christian Faith has "taken root" in the

lives of so many of the West African soldiers. A Colonel of the R.A.M.C. has stated how impressed he has been by the fact that these West African orderlies have received into their lives a kind of Spirit which changes them in one generation from semi-savages into efficient, gentle, disciplined hospital workers. All this does not mean that these young men are always easy to guide, nor that on their return to their own land will there be an absence of ex-soldier problems such as will arise in most countries of the world. In many ways they are not yet grown up. There will be demands from them for a greater measure of self-government than their present state of development justifies. We find that African races can generally advance spiritually and mentally more quickly than in qualities of leadership and dependability of character which have taken us centuries to develop. There are in adolescents, whether as individuals or in nations, signs of growth which are to be directed with sympathetic firmness. Partly they are forces released through the new life which is brought through belief in Christ. Without doubt the temporary sojourn of African Christian soldiers in the Middle East brings a mighty reinforcement to the army of the Cross.

We must beware of regarding the presence in Egypt and the Sudan of many Christian men and women in the military services and in the administration of the Sudan Government as being of other than of limited assistance to the forces of Christianity in the spiritual contest with Islam. It is generally recognized that administrators of strong Christian convictions are respected by Moslems more than those who have not any definite Christian beliefs. But these very Christian convictions cause Christian administrators to be fair and impartial in the government of the Moslem subjects for whose welfare they are responsible. Christian missions in the Sudan have sometimes expected the Sudan Government to allow greater help from tax-payers' money, most of which comes from Moslem subjects, towards Christian enterprise among pagan tribes, than is justified.

It must be remembered that Christian rulers and statesmen are not free in the same way as Christian missionaries to favour the Faith which they themselves profess. The Christian Church must learn to stand on its own legs and grow from its own resources. In particular it must be very careful that for the sake of financial help and the efficiency in the educational side of the work which can come from a Government we do not allow that Government to get, either directly or indirectly, control over its spiritual heritage. Though such a Government may be mainly Christian in its personnel, yet it will not be long, as far as can be seen at present, before the personnel consists increasingly of those whose faith is limited by " humanism " and of others who are Moslems. Yet after making due allowance for all the above we know that the forces of Christ are greatly strengthened by the presence, during these past years, of many sailors, soldiers, airmen, and civilians who have strong Christian beliefs and who are clearly inspired by Him who is the author of that Faith.

Finally, in reckoning the forces of the Cross in this spiritual conflict we must remember that in South, Central, East, and West Africa there has been, through missionary enterprise during the past hundred

years, the establishment of strong virile churches, some owing allegiance to the Church of England, others to the Church of Rome, and others to the Free Churches. From many of these there comes a tendency to evangelize northwards. The influence of South Africans is more and more spreading towards the North. Uganda and Kenya influence the Southern Sudan. Christians from the Southern Sudan are increasingly to be found in the Moslem Northern Sudan. Sudanese are influencing the life of Egypt. So we see a movement northwards which meets and intermingles with the Moslem culture which tends to spread southwards.

4

The spiritual conflict has already begun. It is a modern crusade. During the next ten years there will be something in the nature of a decision. The political problems are about as delicate as they can be. In writing one has to be very careful not to add to the difficulties which confront our rulers. But there are spiritual issues which must not go unheeded. In philanthropic enterprise and in hopes to create a lasting peace in the world we must cooperate with Islam and even learn from the Islamic fraternity as a unifying factor; but in the main tenets of Faith we are separated in such a way as admits of no compromise. In following Him who was lifted up that He might draw all men unto Himself we have a brotherhood which goes deeper, reaches further, rises higher, and embraces more widely. In Christ we have a Prophet, just as Moslems claim to have a prophet; but ours is more than a prophet, a Saviour. In the Sacraments which He ordained we have a heritage which can never be surrendered because they are channels by which we receive His life. In the sacred Ministry which carries His authority we have invisible cords by which Christendom is hung in the heavens from century to century. It remains to be seen to what extent there will be an anti-Christian campaign in Egypt: and, if there is, whether it will be in the end more effective than the so-called anti-God campaign which seems to be petering out in Russia. From the Christian side it must not be an anti-Moslem campaign. The spreading of Christ's Gospel must be carried on by purely religious and moral persuasion. The Gospel, and the Christian Church which is established by its preaching, will stand or fall by its own wisdom and power. In this crusade the "Holy Land" will only be won in the way Christ and the Apostles acquired it—by spiritual infiltration, by love and prayers, and by the pouring out of life itself.

CROSS AND CRESCENT—II

By J. S. TRIMINGHAM*

THE missionary approach to the Muslim in the Northern Sudan has from the beginning been severely conditioned by the fact that the Christian Church of this region, which had resisted Islam for several hundred years, was completely wiped out early in the sixteenth century, and missionaries when they recommenced work at the beginning of the present century had no Sudanese Christians to help them.

The Sudan had displayed an excess of fanaticism during the rule of the Mahdi and his successor, and the new government prohibited missionary work in the Muslim area by the Administrative Regulation which ran: "No mission station may be formed north of the tenth parallel of north latitude in any part of the Sudan which is recognized by the Government as Moslem." This regulation has remained unchanged since the reoccupation; so legally missionary work is still forbidden. It was originally imposed in the interests of law and order. It is kept in the Regulations because of the supposed effect its removal would have upon public opinion in Egypt and the Sudan. The absolute character of the early regulations has, however, been relaxed. The C.M.S. and the American United Presbyterians were allowed to undertake medical and educational work in certain towns where there was a small nucleus of Egyptian and other Christians, and evangelistic work was permitted in the institutions these two societies developed, since attendance at them was purely voluntary.

Whilst the policy of protecting Islam—as though it needed protection—is to be deplored, no missionary is justified in blaming the official attitude in any way for his own lack of success amongst Muslims during the past forty years. That is due to two factors: the missionary himself and the nature of Islam; or, in other words, to the foreignness of Christianity with which the missionary seeks to assault the fortress of the religio-social solidarity of Islam, tempered still harder in the flame of African fanaticism.

But missionary work has been conditioned not only by the lack of a Christian Church through which to work but also by government policy. Side by side with mission institutions parallel government institutions have arisen. Missionary institutions therefore have had to be well run, with adequate staff and equipment; and missionaries, harassed as they were by many duties, were left with little time to devote to their own training and the direct approach to Muslims. Christian social service and education had become too much an end in themselves, and evangelism was almost a by-product. To this was added the sense of frustration and malaise felt by the missionary because of the apparent ineffectiveness of his work and the difficulty of training for the direct approach.

* The Rev. J. S. Trimingham has been a C.M.S. Missionary in Omdurman since 1937.

This was the state of deadlock reached at the beginning of the war. The loss of staff and the effort to maintain these institutions under war conditions, however, forced missionaries to reconsider their place in a country where the Government was going ahead in a policy of social welfare and education. That stocktaking led to a realization that the whole of missionary policy in the Muslim Sudan must be re-orientated in the light of the primary aim of Christian missions—the establishment of the visible Church.

The development of the Christian Church amongst the pagan tribes of the Southern Sudan meant that we in the north were faced with the imminent meeting of a Sudanese Christianity with a Sudanese Islam. It was clearly our task to prepare for that day. We decided to seek (1) to establish or develop Christian centres in the borderland areas where Islam is in actual contact with paganism; (2) to establish Christian cells in the area of entrenched Islam so that the Christianity of the south when it flows northwards would have points of contact. I am concerned in this article with the method we adopted to achieve the second of these two aims.

In the Islamic field it is vital to remember from the outset that the missionary is primarily out to demonstrate that his motive is not conquest, but witness. Conquest is the wrong attitude, not only because it arouses antagonism, but also because, if the motive and attitude of the missionary is competitive, then his work has no validity at all. Christianity can only progress by its own inner constraint to share; and only to the extent that the missionary is motived by the impulse to share what most matters to him will his work be truly creative.

This involved thinking out our primary aim in our approach to the Muslim, and we adopted the following modification of the definition given by the Archbishops' Committee of Inquiry of 1918 as the only valid one for anyone who would dare to be a missionary to Muslims: "Our aim is to present Jesus Christ in the power of the Holy Spirit that men may find new life in Him and accept Him as Saviour in the fellowship of the Church."

Given the apostolic urge to witness and the background knowledge of the language, mode of thought, and ways of life of the people, there is a fundamental principle which vitally affects the missionary's approach. From the beginning he should recognize that his way of thinking about spiritual things and the social forms he carries around with him are possibly inapplicable to the life and thought of Muslims, and that he needs to translate these into their terms and forms. If he could do that retranslation there would be some possibility that the Muslim might recognize their relevancy to his own life. Sudanese Muslims have been confronted with a westerner's religion whose agents did good works which were truly welcomed and keenly appreciated, but they have never been challenged by Christianity as the revelation of new reality to life as they themselves know it.

The missionary then should be eager to seek for natural and not artificial approaches. He should try to employ the imaginative, emotional, and social means of Sudanese expression in a creative way. There are many possible ways, but we need only mention one in this

general outline. The growth of a Christian *tarīqa* (lit. Way) or Brotherhood would prove a centre for spiritual development by communal or solitary prayer, for training as seekers of the Truth, and also a place of natural gravitation for Muslim inquirers, since their contact with Christianity would be in an atmosphere natural and congenial to them. Here the Christian message would be recognized less as a doctrine than as a new pattern of life, as *the* "Way." The economy of the centre would be that of any Muslim *zāwiya* (brotherhood centre). For such a centre we await the time and the man.

One thing we need to be clear about. We should seek not to accommodate Christianity to the African Muslims' heritage, but to indigenize Christianity; therefore we may use this heritage as his natural mode of life-expression only if we use it creatively by giving it new content and direction.

We missionaries in the Sudan, as alien units helped by Near-Eastern evangelists, found that we could not even begin creative planning and that means had to be found for making this translation and adaptation into Sudanese terms and social life. We felt that we could not start without a Church, however small, whose members would be missionaries free from the spiritual apathy of Near-Eastern Christianity, yet men and women ethnically akin to the Sudanese Muslim.

The disappearance of the Church in the Sudan in the sixteenth century shows that it is useless to plant a Church unless it becomes truly indigenous. But confronting the failure of Christianity we have the success of Islam, which by adopting African forms and moulds has become an indigenous religion. Christianity can only become indigenous in the same sense, rooted in the very life of the Sudan, if it is an African Christianity surging up in new power through African missionaries filled with that life of the Holy Spirit which is so evident in much of the church life in Africa. The sedentary Sudanese of the North is more Hamite and Negroid than Arab, and upon that we base our hope; remembering further, as our wider hope, that his country is still the borderland and the way to Egypt and the East.

Our main emphasis then was to be placed on the possibilities of evangelism through the African Christian to the African Muslim. How was this to be done? Since religion in Africa is social, and since the Church must have its roots in the soil of the land, it was necessary to form and develop an African Christian community which could demonstrate in the midst of a Muslim population a life of such enrichment that it would draw others to itself. This community would be composed at the outset, not of converts from Islam, as all previous outlooks had pictured, but of converts from paganism.

Black pastors and teachers were felt to be the key-men upon which the whole programme for the indigenization of the Church depended, and the C.M.S. was able to make a beginning through being lent a pastor from the Evangelical Church of Egypt who was a Shilluk in origin and a convert from Islam. The C.M.S. hospital in Cairo enriched the Omdurman hospital by sending a doctor of Dinka origin who was also a convert from Islam. A black woman evangelist was also found.

In Omdurman and other centres are large numbers of southerners—mainly Nuba, Moro, Bari, and Dinka—who have come north in search of adventure or through lack of opportunity in the south. Some of these were Christians and had been in touch with missions. Our first approach was to these. Two clubs were opened for them in Khartoum and Omdurman. Regular services were held and Christian instruction given. As they developed they became the natural centres of gravitation for others coming north, many of whom were thus saved from debauchery and Islam. The majority were migrants who were preserved, through the maintenance of their Christian life in the midst of a prevailing Islam, from returning to be a debasing and disintegrating element in the life of their tribes. But for some others the Church became a new life-centre, and a small Christian community is being built up. The first baptism of three Moros and one Nuba took place in Omdurman in 1943. Some southern Christians are working in the C.M.S. hospital and leavening its Muslim staff, whilst a planned programme is to be initiated which will enable the hospital in a few years' time to have a full Christian staff. Since some of the southerners who were not working as servants in houses had to be accommodated at the clubs to save them from the demoralizing influences of Muslim lodging houses, the need for a hostel soon arose, and one has been built this year in the Omdurman club grounds. The Government has agreed to grant land for a Christian community centre where around a church will be centred the club, hostel, pastor's house, and church hall. Homes for married men are also being planned near the C.M.S. hospital.

We feel no danger of this work having an artificial character through the segregation of converts. The majority work outside the mission compound as servants in the main, though two who knew English have obtained good posts in government offices. All are desperately keen to learn, and, though handicapped by shortage of staff, some adult education classes have been started. Nor is this work taking the form of a purely sociological experiment, because everything is being allowed to develop freely with the environment, and it is by no means clear what the result will be. We do not want the framework of a Christian society without a Christian content. Still we do not expect or demand at the outset a full-grown Christian life, nor conformity to western standards of morality. We are finding that teaching the Christian way of life is of infinitesimal value compared with what is assimilated from the way of life of the group. Their becoming Christians throws them into a new world of perpetual renewal by means of which they may learn to grow gradually to the stature of full-grown men in Christ.

In view of our aim that the Church should be a witnessing Church, one very important thing is being kept in mind. Experience in other fields of Muslim work has taught us that the community should, from the very outset, become conscious of its responsibility for Muslim evangelism and take an active share in it. It speaks much for the work of our southern mission that, though by no means their best members come north, yet the majority are self-consciously proud of their religion and quite unafraid of avowing it, even though that often means they lose their job or are subject to persecution.

We hope that the existing missionary approach through social service and education will continue in a modified form and with changes of method and emphasis, and gradually orientate itself around the community, whose members have from the beginning been encouraged to take an increasingly direct share in the work and, above all, to witness through social welfare and education.

The C.M.S. hospital in the centre of Omdurman, with its welfare centres in the north and south of the city at Abu Rof and Abu Kadog, will be developed as a "health centre" on the lines of the *Peckham Experiment*, whose approach to Muslims will therefore be to whole families rather than to individuals. The intermingling of Christian and Muslim families in such a centre affords an instance of the way in which our new community will work as a leavening influence and a natural means of approach in a predominantly Muslim environment.

A word of warning should be given. The development of such an indigenous Church-community does not necessarily mean that Christianity will become more acceptable to Muslims. The theocentric character of both the Islamic system and the Christian Church must always mean a break to the convert and a reorientation of life around a new centre. But it does mean that such reorientation will be natural, that there will be no radical displacement in cultural life, and that the new community will be a real home to the convert. If the time comes when, with the intensification of the nationalist spirit in the Northern Sudan, opposition is raised to the entrance of foreign missionaries, the Sudanese Christian Church will be securely planted.

SHANGHAI STILL 'INTERNATIONAL'

T. Z. Koo, Secretary of the World Student Christian Federation, says:

"In my three years of living in occupied Shanghai, I was called upon to act as pastor of the Community Church when its American and British pastors were placed in internment camps upon the outbreak of the Pacific War. The war has created some unusual situations, but none more wonderful than this. An American church with a Chinese as pastor, a Dane as chairman of its board, and nineteen nationalities in its membership, including Turks, Greeks, Germans, Frenchmen, Japanese, Scandinavians, Chinese, all bound together in the living fellowship of the Universal Church, transcending the barriers of war, race, and nationality.

"This is the Church's contribution to the world situation to-day. By helping to make this living fellowship a reality throughout the world, the Christian Church will be supplying the spiritual foundation upon which an international security organization can be built."

THE CRISIS OF THE CHUNG HUA SHENG KUNG HUI

By THE BISHOP OF HONGKONG*

IN spite of the response of the Anglo-Saxon people to the preaching of St. Augustine and St. Aidan, remarkably few Saxon churches have survived. This is mainly because the centuries that followed the landing of the Christian missionaries in Kent and Northumbria were sadly troubled centuries. It is noticeable that both these missionaries began work on the East coast—at once the most prosperous part of Anglo-Saxon England and the most accessible to the Danish raider.

The story of the Chinese Church in the last century has remarkable parallels, even in the coincidence that it is the East coast which has been at once the most prosperous and also the most accessible to the missionaries of the gospel—and to raiders from across the sea.

Recent Christian development in China has, *mutatis mutandis*, been as remarkable as in the years that followed St. Augustine and St. Aidan in Anglo-Saxon England. Canton should have for the English Christian ear more than a syllabic echo of Canterbury; Shanghai a reminder of Lindisfarne; Hankow, Nanking, Hangchow, Foochow, and Amoy are the Jarrow, York, Whitby, Hexham, and St. Edmundsbury of the Chinese Church.

When we think of the occupation by Japan of the great east coast cities of China, we think more of damage to trade and private property and of the suffering of millions of simple Chinese folk; we do not naturally think of the great significance of these cruel years to the young Chinese Church. And yet more damage has been done to the young Church of China in these eight years of war than in perhaps any single eighty years of the Danish raiders on Saxon England, which in two centuries destroyed nearly all Saxon church buildings.

More damage has been done in China, not necessarily to buildings destroyed and interruption in the pastoral and teaching work of the Church, but to the effective potential of the young Church in relation to its task for the conversion of the whole people.

In the East coast area there were fourteen out of the fifteen Christian Universities of China (including two Roman Catholic Universities), and one hundred and five out of one hundred and ten Christian Middle Schools. And in every big city of the coast there were a dozen or more large and vigorous Chinese congregations of various denominations supporting their own pastor and *also* contributing in men and money to the conversion of inland China.

* The Rt. Rev. R. O. Hall has been Bishop of Hong Kong since 1932.

The Anglican Church of China (Chung Hua Sheng Kung Hui) had, for example, twelve regular dioceses—ten of these have now been invaded—and these twelve dioceses were financially responsible for the thirteenth diocese, the missionary diocese of Shensi.

In Hong Kong there were eight Anglican congregations, three using English in public worship and five Chinese. These eight churches drew nothing from outside for the support of their clergy. Indeed they contributed £1,000 a year just before the war for extension work in the diocese, for the missionary diocese of Shensi and for Jerusalem.

Of these eight churches to-day, under Japanese occupation, two alone are in any sense active, and two others barely ticking over. The others are closed, or are used as barracks or stables by the enemy. In the mainland section of our diocese three at least of our churches have been burnt to the ground. The story in all the other dioceses, except for the two western ones of East and West Szechwan, is probably very much the same. For, like the early Saxon Church, our strength has been in, as it were, Lindisfarne, Jarrow, Whitby, York, St. Edmundsbury, and Canterbury, all lying on the enemy side of that natural line of defence which, like Alfred of England against the Danes, Chiang Kai-shek of China has been able to hold against the Japanese.

It is fashionable to-day to condemn sentimentality. One sentimental notion, however, tends to escape condemnation—the notion that somehow or other a period of war must be good for the spiritual life of men. The effect of war is rather to weaken than to strengthen the sensitiveness of man to God, and to reduce the area of man's obedience to God, though it may make some disposed to listen to God who in the past were not willing to do so. If good comes out of war, it can only be because the Church of God listens to the Spirit of God and goes forward in obedience to His Will.

That is our "concern" in China, and we ask for your help, help as generous in prayers and gifts for the Church as you have given in sympathy and gifts to the refugees, the orphans, and the wounded soldiers of the war.

The burden of the next decade will not fall on the Augustines and Aidans who have come from overseas with the fellowship and strength of their sending churches behind them, but on the Wilfrids and Chads of China, the bishops, clergy, and laity of the Chinese Church itself. And it is just these Chinese leaders who have suffered most in material ways in the war. They and their friends, their families and their cities have been in the forefront of the disaster.

For this reason Bishop Andrew Y. Y. Tsu, the representative in Free China of the Presiding Bishop of the Anglican Communion in China—the Chung Hua Sheng Kung Hui—came to England last year and presented to the Church of England the following memorandum. This memorandum is now two years old; two more dioceses have been invaded since it was written.

The Archbishops' appeal to the Church is the result of this appeal.

THE CRISIS OF THE CHUNG HUA SHENG KUNG HUI

(*May*, 1943.)

A Memorandum from Chinese and Missionary Bishops of the Chinese Church, meeting in Chungking.

The Chung Hua Sheng Kung Hui is the child of at least twelve distinct missionary societies.† Long years of generous giving by these missionary societies, their great variety, and their willingness to cooperate, have been our strength in the past, and give us to-day a deep sense of security and fellowship.

But in these days of supreme crisis, we believe this great diversity of godfathers and godmothers may prove a source of weakness. For they each have a special interest in China, and have not continually before them the full picture of the disaster that war with Japan has been to the young Chinese Church.

Nine out of thirteen dioceses have been in whole or part occupied by the enemy. Half our Bishops, sixteen out of eighteen members of Standing Committee, and twenty out of twenty-five self-supporting churches are in the hands of the invader. Nearly all our universities and schools are refugee institutions. Our Central Theological College is closed. Many churches have been destroyed and more damaged. Many leading laymen and laywomen are now reduced to poverty and want. Many workers have been discharged. Many clergy have had to go into education, some even into business, to keep their families alive; all have borrowed extensively from friends and relatives; some are in rags. There has been a general reduction in health and an increase in clerical sickness through undernourishment. These conditions apply equally in Free and Occupied China. In addition, our own missionary diocese of Shensi is in a desperate plight through the poverty of the whole Church, upon which it depends for its support; and our small beginnings of endowment are mostly worthless through the destruction of property and wartime inflation of Chinese currency.

In spite of all these adversities, the Church has gone forward, work has been started in new areas, new members have been baptized and confirmed. But we have not been able to take advantage of one-tenth of the opportunities presented to us.

In true Anglican tradition, the special contribution of the Sheng Kung Hui to Chinese Christianity has been thoroughness of teaching, dignity and beauty of worship, and Episcopal Church order. These

† The National Council of the Protestant Episcopal Church of the U.S.A.
The Church Missionary Society.
The Society for the Propagation of the Gospel.
The China Inland Mission.
The Church of England in Canada.
The Australian Board of Missions and the Australian C.M.S.
The New Zealand Board of Missions.
The Church of England Zenana Missionary Society.
The Dublin University Mission.
The Society for the Promotion of Christian Knowledge.
The Bible Churchmen's Missionary Society.

things have depended on a well-trained ministry with a relatively high—though in fact very simple—standard of maintenance. This is commonly recognized in China to have been the right policy. In many places the reverse is now true, and Anglican priests are less well-cared for than in some churches which have only one single missionary organization behind them.

Moreover the Sheng Kung Hui has so far no central office or officers. We are a federation of dioceses, under a chairman, with widely different relations to missionary societies, and most unequal financial support.

We do not believe that the Anglican Communion throughout the world wishes to see any of the grand results of one hundred years of missionary endeavour wasted. We are determined to face the present crisis and the vital post-war years with such wisdom and efficiency as it shall please God to give us.

Of the Anglican Communion throughout the world we ask the following :

(1) A continuation of constant prayer on our behalf.
(2) A succession of young men and women, who will come to work for fifteen to twenty years as associates of the Chinese clergy, as teachers in universities and schools, and as doctors and nurses in our hospitals.
(3) A full realization that, like the Church of England, or the U.S.A., or Canada, or any other, we need a central office, central planning, central funds ; so that help, for example, for Fukien or Shantung is not limited by the fact that they are the fields of particular missionary societies, but additional help can be made available in personnel or funds from other parts of the Church.

In order to survive the war years and also to be ready to meet the opportunities and needs of the post-war period, we urgently need additional financial help :

A. During the war, to :

(1) The Sheng Kung Hui Clergy Maintenance Fund, which now supports the Bishop of the Missionary Diocese, and makes additional grants to dioceses according to special needs, caused by the war, by rising prices, or by new opportunities.
(2) The Standing Committee of General Synod on Student Work, which is concerned specially with work in the Government Universities.

B. In preparation for the post-war period and re-entry into the occupied dioceses and parishes :

(1) We need the counsel of special delegates from other branches of the Anglican Communion on the Commission of Reconstruction.
(2) We need financial assistance for the Central Endowment and Reconstruction Fund, which is to make loans and grants for the rebuilding of churches, universities, schools, and hospitals, and grants for the maintenance of bishops and clergy.

In this connexion, some of us who are missionary bishops of

the Sheng Kung Hui venture to suggest that, to meet this crisis, and to enable us to restore the waste places after the war, every other branch of the Anglican Communion should, during the next two years, make a special gift to our Endowment and Reconstruction Fund, possibly by organizing the collection from every communicant of a special donation in addition to regular missionary giving. Such gifts should be invested, e.g. in War Loan in the giving country, and the interest handed over each year to the General Synod, pending such time as the situation seems sufficiently stable to the donors for the Capital Fund to be handed over to trustees in China.

We have asked Bishop Andrew Y. Y. Tsu, appointed by the last full meeting of the House of Bishops in Shanghai in 1941 as the Executive Representative of the House in Free China, to present these facts to the Church in the United States of America, in Great Britain, and in Canada. A copy of the Memorandum is being sent to the Archbishops and Presiding Bishops of the other provinces.

In gratitude for all that your love and zeal have done for us in the past, and with our prayers for God's blessing on your land and Church and, in God's time, for a wise and just peace among the nations.

(*Signed*) ANDREW Y. Y. TSU - Bishop of Kunming (Executive Representative of the House of Bishops of the Sheng Kung Hui).
C. T. SONG - - Bishop of Western Szechwan.
RONALD HONG KONG- Bishop of Hong Kong and South China.
PERCY STEVENS - - Bishop of Kwangsi-Hunan.
T. K. SHEN - - Bishop of Shensi.
K. C. BEVAN - - Bishop of Eastern Szechwan.
ALEC MAXWELL - Assistant Bishop of Western Szechwan.

A MEMORABLE CONFIRMATION

The Bishop of New Guinea reports that during recent visitations he has confirmed some 220 Service men and about 170 Papuans.

"At one interesting Confirmation at Emo, I confirmed both Papuans and Americans at the one service, using two languages all the way through—a visible demonstration of the catholicity of the Church, and a reminder, too, of Pentecost, when the wonderful works of God were declared to people of various races and colours in their own tongues. I was at Gona for Good Friday and Easter and on Easter morning celebrated on the Gona battle-ground on the site of the old Mission Church, where the natives had erected on Holy Saturday a canopy over the place of the Altar to give some shade from the scorching sun."

(*Note.*—The Gona missionaries were among those captured and killed by the Japanese.)

LEADERSHIP IN THE CHURCH OF INDIA

By THE REV. M. C. CHAKRAVARTY*

THE retirement of the most Reverend the Metropolitan from the high office he has held for a quarter of a century marks the close of a memorable chapter in Indian Church history. It takes place just when the world seems likely to emerge at last from the crucible of the most devastating war of all history. In many lands people are already busy making plans for the new order that is to be in the post-war period. It is right that the Christian Church also should at this time be taking thought about its plan of action to meet the demands of a new day. For the Church in India this is all the more necessary, because that Church is in the peculiar position of being intimately associated with the ruling power, while its objective is to win for Christ the subject people of this country.

So while the choice of a successor to the present Metropolitan engages the attention of those who are specially entrusted with that task, the welfare of the Church and the cause of evangelism in this country urgently demand that certain convictions regarding leadership in the Indian Church which are widely current among Indian Christians be set forth quite plainly and even bluntly.

1. The Metropolitan and the various diocesan bishops are the chief pastors and real leaders of the Church of India Burma and Ceylon. That Church remains Indian only in name; it can never be Indian in truth and reality so long as its leadership continues in the hands of persons of an alien culture, whose real home is elsewhere.

For leadership plays an all-important rôle in the life of every organized group of men; in the Christian Church which is of its very nature a theocratic and hierarchic organism and never a democracy, leadership has a far-reaching influence and ever tends to mould and modify the various parts of that organism to conform to its own likeness. Therefore, while its leaders are of foreign origin the Indian Church never gets a real chance of attaining selfhood and becoming a truly indigenous body, but continues to be an exotic in every way.

2. It would be no exaggeration to say that far and away the most serious stumbling block to the real progress of the Gospel in this country at the present time is the foreign leadership and domination of the Indian Church. That domination cripples and paralyses the Church and renders it utterly unfit for the task of evangelism. At whatever cost, this evil should forthwith be exorcized from the body of the Indian Church.

Because of this foreign leadership, Hindus and Moslems regard the Indian Church as only a side-show of British Imperialism, an instrument subtly devised for the perpetuation of British domination in this country. It is a significant fact that in the minds of many educated non-Christians

* The Rev. M. C. Chakravarty is a highly respected priest in the Diocese of Calcutta.

the belief is firmly rooted that the Christian missions in this country are largely subsidized by the Government.

To Hindu and Moslem eyes, foreign leadership and support of the Indian Church is a standing shame and disgrace to the Indian Christian, for it proclaims to the world that even in the sphere of religion a section of the Indian people are content to be serfs and camp-followers of those who hold their motherland in bondage. It is obvious that until this scandal is removed, the Indian Christian cannot expect to be an acceptable and effective messenger of the Gospel to his countrymen.

Hindus and Moslems have sufficient spiritual insight to see that Imperialism and the Gospel of Jesus Christ make strange bedfellows, that the one is a clear negation of the other; so until this unnatural alliance and association be entirely disowned by the Indian Church there is no possibility of its being accepted as a true messenger of Christ and His Gospel.

3. If in the post-war period there be a change, as some think probable, in the political order in India, foreign leadership may prove to be the bane of the Indian Church. The unhappy experience of the Church in Japan should be a warning to us here in India.

4. While people of foreign origin hold sway in the Church, the Indian Christian has no real hand in the shaping of its destiny. The former formulate far-reaching schemes and carry them through while the Indians stand by as passive onlookers; foreigners try experiments in ecclesiastical policy in the Indian Church which they would not dare to attempt in their homeland. In all fairness to the Indian Church all such schemes and experiments should wait till its leadership has definitely passed into Indian hands.

5. Have foreigners then no contribution to make, it will be asked, no real part to play in the future life and progress of the Indian Church? Most certainly they have, and a very valuable part which they alone can fulfil, for they are and will for long years to come continue to be the bearers of that classic and authentic tradition of Christian theology, prayer, and worship which the Indian Church must receive at their hands or not at all. That tradition the Church in India neglects at its peril, for cut loose from that anchor it runs serious risk of straying into the sterile wastes of emotional religion, or worse still of being engulfed in the chaos of surrounding pantheism.

6. Two objections are usually raised against the idea of Indian leadership in the Church of India.

First, it is said that it would be hard to find in the Indian Church persons capable enough for the positions of leadership which have hitherto been held by men of foreign origin.

To this objection it may be replied that the episcopal office in the Church of India is at present what its foreign occupants have made it. The latter are inheritors of a tradition of episcopacy which bears little resemblance to what obtained in the early Church or still exists in other parts of Christendom. It is hard to see why the Indian Church should be required to follow blindly what is after all a peculiarly English tradition. According to that tradition, which has been accepted wholesale in the Constitution and Canons of the Church of India Burma and

Ceylon, a large endowment producing a comfortable salary for its bishop is a condition precedent for the inauguration of a new diocese. This, to say the least, is repugnant not only to the age-long religious ideals of India but also to the whole spirit of the religion of the New Testament.

Not outstanding administrative ability and learning but holiness of life, a deep humility, and pastoral zeal are the qualities which are indispensable for those who would occupy the episcopal office to the glory of God and salvation of souls. Such graces are no monopoly of any single race, but God in His mercy vouchsafes them to African and European, Indian and Chinese alike as He wills.

Secondly, it is said that whenever Indians have the opportunity of electing one of their number to the episcopal office it invariably happens that their choice falls on a foreigner. This fact merely brings to light the degrading effects of continued foreign domination, and should cause great searchings of heart to those who have so long held the reins of government in the Indian Church, and also convince them that the only way of undoing the mischief of former years is to bind themselves by a solemn ordinance never to accept high office in the Indian Church but to do all in their power to promote Indian leadership. As true lovers of Christ and His Gospel they should rejoice henceforth to decrease while the Indian Church increases.

(*Reprinted from "Calcutta Diocesan Record."*)

SOUTH AFRICAN TOWNSHIP MOVED IN A NIGHT

Archdeacon S. P. Woodfield writes from Pretoria:

"The recent movement one night of a whole Reef township to one of the farms twenty-five miles north of Pretoria has brought us another big population to look after. It was a slum settlement and the Government arranged for their transfer in army lorries—without any warning! They arrived to find army tents waiting for them, food supplies ready, and now they are gradually settling down. The majority of them approve of the change now that they have got over the initial shock of it and they have called their place "Commissionerville" in recognition of the excellent arrangements made by the local Native Commissioner for their comfort."

(*Note.*—The circumstances leading up to this move have not been made clear, but it seems an open question whether such wholesale deportation can be justified on Christian principles.)

THE CHILDREN'S HOME AT HUBLI

AN EXPERIMENT IN THE CARE OF DESTITUTE AND DELINQUENT CHILDREN IN INDIA

By DOROTHY WARWICK*

FROM very earliest times the Church has been a pioneer in things social and educational, and it seems fitting that on the mission field, where Christian education has long been an established fact, the task of caring for delinquent and neglected children should become a part of her work. In the Bombay Province of India, S.P.G. had, since 1920, been carrying out a very interesting piece of work in collaboration with the Government—that of working amongst the Backward Classes in the Hubli Industrial Settlement. These people, known also as the Criminal Tribes, were a community that preyed upon the rest of society—in which they had no recognized place—and Government had asked for the help of the Church in helping them to fit themselves for life as ordinary citizens. Amongst other things, the Settlement provided for the compulsory education of their children, and it very soon became obvious that there was the need for some home, or hostel, in which to care for the children of those who were committed to jail or who were obviously unfitted to look after them, or for those children who were themselves delinquent.

So the Hubli Children's Homes were started, and in 1934, when the Bombay Children Act became law, it was certified as a school to which court-committed children could be sent. In this context it would be as well to say that the term "Certified School" bears the same connotation as the Home Office "Approved School" in England. The Bombay Children Act is a veritable Children's Charter, providing for the care, protection, and education of all destitute children, all those in moral danger, all preyed upon, or used by adults for their own purposes, all who wander from home or are uncontrollable, and lastly all those who are definitely delinquent. Throughout the Province schools already provided for children of this type have been certified by the Government as fit places for court-committed children to be admitted, and others have been built or are in process of building. Even so, although thousands of children are dealt with by the Children's Courts, Remand Homes, Probation Officers, and Certified Schools, only the fringe of the problem is being touched.

Obviously the Children's Home at Hubli was an ideal place for children of this type. It was staffed by Christian people who really cared for the children and their rehabilitation; the atmosphere of the Home was one of love and caring for each individual child; the

* Miss Warwick was on the staff of the Hubli Settlement 1935–1944.

children were housed in cottages with house fathers and mothers in charge, in small units, making it possible to form a family atmosphere. The younger children (6–13) lived in a mixed home, and the cottage, in which the senior girls (14–18) lived, housed also some small boys, so that the girls had the chance to mother the little ones, and the boys, while they were small, had the advantage of something approximating to family life.

At first, children on remand were sent to the Home for their remand period, but that was found to be unsatisfactory. They were usually dirty, and often suffering from skin diseases; besides which they unsettled the other children by tales of their exploits which led to a great many abscondings. There was obvious need of a Remand Home to deal only with this type of child. A building was adapted and enlarged and the Remand Home for boys started. As the number of girls was smaller, and they were less likely to abscond, they were accommodated in the Girls' Home as before.

The great need in a Remand Home is that of occupation for the children. Left with nothing to do, they become bored and restless, get up to all kinds of mischief, and frequently abscond. A great deal depends, too, on the Staff, who must be able to understand children and win their confidence. In our Remand Home, "school" was the order of the day for part of the time. It was a very mixed assemblage. Some boys could read and write and had been to school. Others could not, and began the first step to knowledge with us. Household chores took up part of the time, and of course there was organized recreation. But beside that, there was need of a craft which could be mastered by comparatively unskilled hands and yet which would keep the children interested and occupied, and possibly earning a little pocket money. We found the ideal craft in the spinning advocated by Mr. Gandhi. Even the newest admission could learn to clean the cotton, and those who were on remand for a considerable time learned to spin the yarn quite well. The house mother herself learned the whole process and was able to teach the boys, superintend their work, and deal with their earnings. There was keen competition to see who could earn the most.

Having the Remand Home and the Certified School under my own supervision, and also being an Hon. Magistrate of the Juvenile Court, I was able to bring the knowledge of the child gained during his remand period to bear on his case when it came up for consideration. Should he then be committed to the Children's Home, the same knowledge was of immense value in shaping his future life both in the Home and on his release on licence. This arrangement went on for some years until the number of court-committed children was such that the Remand Home building was urgently needed. The work was then handed over to the local authority, in this case a Children's Aid Society.

The Children's Home itself consisted of five houses, one of which was a Rescue Home for girls and women in moral danger. This latter was later certified as a school in its own right, so cannot really be considered as a part of the Children's Home. The children ranged in age from six to eighteen years. One house, with house father and mother in charge, was for twenty to twenty-five senior boys, aged from fourteen

to eighteen. Their physical welfare was cared for by the house mother, who supervised their cooking and clothes. Her husband, as house father, was guide, philosopher, and friend to all the lads. A number of them went to the cotton mill. Some were apprenticed as carpenters; others were learning tailoring with the master on the Staff of the Home.

The senior girls were housed in a cottage in charge of a Matron who was a trained teacher and Guider, and a woman very gifted with girls. In their house, too, were any very tiny children and several of the smaller boys, in order that the girls should mother them. None of these went out to work, several were still at school, and the rest were trained in home-making. A third house was for the children of the junior age-group and was mixed, with a married couple in charge. The house mother was at home all day, to supervise their meals, see that they went regularly to school, and care for those that were ill. The house father was at work all day, but home in the evening to be with them at their play and recreation. This house went in for gardening and kept chickens and a puppy dog.

To the fourth house were drafted all the new boys on admission. A full-time house father was in charge here, a trained and capable schoolmaster and Scouter, and a man who understood boys. A nucleus of older, steady lads were permanent inmates and acted as prefects and group leaders. He held a class for new admissions to determine the amount that they knew and what class they should enter in school. If a boy was too old for school, he also decided to which craft he should be apprenticed, and held adult literacy classes for the older illiterates. Boys from this house were drafted away to other cottages when it was decided where they would most happily fit in. Very often they needed medical treatment and a special diet, and it was easier to keep them under observation when they were separately housed. The tailor-master held his class in the big schoolroom of this house. The boys of the class made the clothing for the rest of the school—shorts and shirts, trousers and jackets, blouses and petticoats and frocks. They also took the trade exams, and when they left they were well able to earn their own living.

Mention of this leads on to the educational facilities of the Home. The majority of the children, both boys and girls, attended the Settlement Vernacular School. There were nine hundred or so on the registers here, from kindergarten to seventh standard, and they studied for the Vernacular School Final. Should a boy or girl show aptitude for further studies they were admitted into one of the Municipal Schools in the town for Higher Education. For girls who were not academically minded, there was a final Domestic Science Year in which cookery, housecraft, hygiene, home-nursing, infant care, needlework, and civics, were the chief subjects. Our girls had the chance of intensive home-making training in their own cottages, where the house mothers prepared them as well as they could for marriage, which is the Indian girl's principal career. I have already mentioned the type of work to which the boys were sent.

As for recreation, there were clubs for both boys and girls. The older boys were members of the Boys' Club attached to the Settlement,

but for the younger ones a Junior Boys' Club was run by the house father of the grading home. Here they played cards and draughts and carrom and looked at magazines and chatted to each other with the house father at hand to keep them happily occupied. The same sort of club for the girls was run by one of the house mothers, who also led a class in Indian physical training and games for all the girls every morning. All boys and girls of Cub or Scout, Bluebird or Guide age, belonged to one or other of those organizations. The boys were very keen on football, and the house fathers organized their own Football Tournament in the school holidays. Besides these there were the extra treats of picnics or visits to the cinema or circus, which were eagerly looked forward to.

Many of the children came into the Home retarded mentally because of malnutrition. It was a joy to see them improving under a special diet and becoming fat and healthy, and brighter mentally. The diet was carefully planned upon Sir Robert Macarrison's book *Food*, which shows how to arrange a varied and balanced diet upon the normally available Indian foodstuffs. Milk and fats were the most difficult to get, as they were in short supply and expensive. It seemed hard after having given extra milk to a skinny little lad, and seeing him begin to get fat and well-liking, to have to dock his milk in order that another still thinner should have his share. The stores were kept in a garage converted to store-room, with a wonderful selection of Ali Baba jars, drums, and sacks. The marketing for fruit and vegetables, green stuffs and meat was done by the house mothers twice or three times weekly, and the dry stores and grocery once a month. Chupatti bread, rice, pulses, and fresh vegetables made up the daily meals, with sweet porridge for breakfast and meat curry on Sunday for all the non-vegetarians. Fruit and sweets were a weekly treat, except for those on special diet, who had fruit every day. The daily dole of the rations was a time when I was able to meet all the house mothers together and talk over anything that did not necessitate a special visit to the office. Medical treatments were carried out at the Settlement dispensary, and on my daily rounds any cases that needed treatment were brought to my notice. Children were weighed once a month and medically examined twice yearly, and a careful medical record was kept of each child.

Mention of these records brings me on to History Sheets. Each child had his or her dossier, in which was kept his record, both before and after admission, and any facts which had the slightest bearing on his case. Once a month his house father or mother made a report on him, and should anything worthy of note happen between the monthly reports, that was entered too. As far as possible, the history sheet gave a complete record of the child's development, so that anyone reading it could at once get an idea of his past history, development, and present state. These were very human, often amusing, sometimes tragic, and always interesting documents, and it was most heartening to notice improvement in nearly every case. The staff met monthly to discuss the working of the Home. On these occasions there was complete freedom of speech, views were discussed and opinions given and advice and suggestions asked and accepted about difficult cases.

"How can I help Prasad who is so very bad-tempered and quarrelsome?" "Can anyone suggest a way of keeping Bhimi from raiding the larder?" Then, too, there were discussions on jobs for boys leaving school, suitable husbands for girls of an age to marry, plans to be laid for holiday treats and activities. The monthly staff meeting was most valuable and looked forward to eagerly.

How were the children helped to be good? One of the greatest incentives was the monthly pocket-money, or "Bank" as they called it. They always knew the date when it was due and began days before to remind "Madam-Sahib" to draw the right amount of small change. Bad behaviour meant docked marks, and docked marks meant less pocket-money to spend on sweets and odds and ends. The older children paid a certain amount monthly into a savings bank account, and so did the boys who earned wages. They were allowed to draw some of it out for special purchases if they had been good. For instance, an anxious small Moslem would present himself at the office with a request that he might have a fez cap to attend the weekly prayers at the Mosque. The state of his bank balance was enquired into, and if it warranted the expenditure he was allowed to draw out what he wanted and go on a shopping expedition to the bazaar. It was with great pride that he came back to show Madam his new treasure.

Public opinion was a great force in keeping the children good. A cup was competed for between the houses every three months and presented to the house having the highest average of marks and the fewest abscondings. Such was the keenness of the competition that the staff contributed a second cup for the runners-up! Of course the annual home-leave was the highest prized reward of all and had to be earned by superlatively good behaviour. In the summer holidays the proud earners of leave were given their fare and a note dispatched to the local police or probation officer, and off they went. There were very, very few cases of the privilege being taken advantage of.

Religious education was a problem in a Government-financed school of this type, where a common language was the only link between the children and where definite Christian teaching was not allowed, except for Christian children. There were Anglican, Roman Catholic, and Lutheran Christians, Moslems, and Hindus of very nearly every caste. The Anglicans were able to attend our own Church of the Holy Name, for church and Sunday school, and as the Lutheran Church was some distance away, so did the Lutherans. The Roman Catholic Fathers were most cooperative and arranged catechism classes for our boys and girls at a time when they could attend. They were also able to attend a weekly Mass. The Moslems, too, were taken to the Mosque for Friday prayers, and the observances of their religion were carried out. The older boys set much store by their weekly worship, kept their fasts and feasts with enthusiasm, and helped the younger ones to do the same. The Hindus were more difficult. Their feasts and holidays were of course kept in the required manner, but they had no instruction in their faith, for no one seemed to care enough to give it.

All the children attended moral teaching classes in day school, and there was what was known as a "Non-Christian Sunday School" where

moral teaching was also given. In the Home there were daily family prayers, and religious teaching was also given by the house fathers and mothers, but it was of a very general type, stressing the love and fatherhood of God, and His care for His children, and teaching the power of prayer in the overcoming of faults and temptations. The most important factor was the example set by a truly Christian staff. A house mother was very surprised to notice that when she took one small girl to visit her mother, before she would eat she said the grace that she had been taught in the Home. Her mother showed some surprise, but Sushila insisted that she had been taught to pray and was going to continue because she had found it a help. All the children lived happily together without any religious scruples, eating and drinking, working and playing like a true family. Occasionally on admission a child would refuse to eat the meals prepared for the others, as it was against his religion. Then the house mother would suggest that he ate some of her food, as he would not mind taking Christian cooking. This would perhaps continue for a day or two, but he soon noticed that the others all ate what was put before them and that it was appetizing and good, and no more complaints were heard.

Leaving work of this sort was a great wrench, especially after having been attached to the Home for nine years. But the time had come when it should be handed over entirely to the management of Indians. The tradition and tone of the school had been established, and we had the proud title of the school with the lowest average of abscondings in the Province. Old boys and girls are doing well, and carry what they have learned out into the world. Since I left India I have heard that the Home flourishes under its new Lady Superintendent; numbers have increased, and more of our girls have made happy marriages. The Church can point to another piece of pioneer work firmly established and flourishing.

NEWS FROM OVERSEAS

A LEPER VILLAGE

The job of work that thrilled and interested me most in my travels was the Oji River Leper Settlement. I spent a week-end there. At Oji River fourteen hundred lepers are being helped to live a normal community life. An important element in his cure is that the leper should regain his self-confidence and self-reliance. Take the case of a promising young teacher who had won a place at Awka College. In his third month he was found to be a leper. Imagine the shock of the discovery and the normal consequences. He was sent to Oji, and his tutor who visited him there reported that he had never seen him look so radiantly happy. He was teaching in the Settlement school for leper children and helping his fellow leper teachers to prepare for the Awka entrance examination. Two Oji teachers have passed that examination this year, one leper having 6 per cent. more marks than any other candidate in Nigeria.

Here is another young man. He had been the steward of a missionary bishop. One day, looking grey with fear, he told his master he was very sick. He had discovered he was a leper. This man is now in charge of a clinic for out-patients—fifteen such are run by the Oji Settlement lepers, and fifteen thousand lepers are being treated in them. In the wards of the hospital lepers do the nursing. The laboratory assistants and the operating theatre nurses are lepers. The internal office work, the keeping of returns for the clinics, the paying of leper staffs, etc., is all handled by leper clerks. There is a crèche for clean babies, where their mothers can visit them. The matron of the girls' compound and the matron in charge of the boys are lepers. The community keep their grounds in beautiful order, and every able-bodied adult has an acre and a third to cultivate. Everyone supports himself as far as possible. There are no paupers.

Two doctors and their wives and two laymen, members of Toc H, compose the European staff. The clean, or non-leper, African staff form a little community of their own, with a school for their children and a small hospital and club. Early every morning and every night the staff meet in their beautiful little chapel. In the morning an African conducts the service in Ibo: in the evening a European says Compline in English. There is a tiny organ loft for the harmonium and choir. Each worshipper has with him a native dip-oil lamp, and the shadows flickering on the brown mud vaulted roof make one think of the services in the catacombs.

In Southern Nigeria the churches are numerous and immense, but few are beautiful. The church at Oji, on the other hand, is one of the architectural gems of West Africa. I had the joy of celebrating Holy Communion there on the Sunday morning.

In the spacious sanctuary I was served by a leper and a non-leper. The plain wooden cross upon the ten foot altar stood out against the trees and the sky which were framed by the great eastern arch. Large

earthen jars filled with flowers and gaily coloured leaves stood on the floor. Birds swept by and memories of St. Francis helped one to feel the Lord Jesus to be very near. The singing throughout was in Ibo, to Ibo folk-tunes. Nobody shouted and the treble of the children and the women predominated. The voices rose and fell in the sweetest cadences as the drums bade them.—(*From the Bishop of Gambia's account of his visit to the Church in Nigeria*).

"THE BLOOD OF THE MARTYRS"

A remarkable conference was held last Easter at Sangara, New Guinea, one of the mission stations whose missionaries were killed by the Japanese. The Rev. Dennis Taylor describes the proceedings :

"The Bishop paid a tribute to the faithful missionaries and others who had given their lives in the service of Christ, and also the native clergy and teachers who had remained faithful during the time of crisis and after. An outstanding speech was made by Barnabas, a Sangara man, who said that the people of Sangara had got a bad name as the result of the fate which had befallen their missionaries, though they were not altogether to blame. He said they had done no harm to their missionaries, but at the same time they had done nothing to assist them, and therefore they must share their part of the blame and bear their guilt. It was now up to the people to do all in their power to build up the work of the Church in this district. There were several other speeches of this nature, until finally Vernon came forward, weighed down with a bag of money, which he gave to the Bishop in the name of the Sangara people, and said that it was their wish that the Bishop should purchase two stained glass windows for their church in memory of their sisters who had died for them. There was £72 in the bag. Andrew of Isivita then came forward with a similar request, and asked for a window for the Isivita church in memory of the Rev. Henry Holland. They gave £40 for this purpose.

"After the meeting had been closed, a number of village councillors who had been waiting nearby came in and presented several sums of money, and asked the Bishop to open schools in their villages. They represented three groups of villages, two near Sangara and one near Isivita. One of the groups were the Jegarata villages, which had been concerned in the betrayal of the sisters from Gona. They said they had done wrong because they had not learned the Christian way of life, and were now anxious to be taught. In all cases the Bishop promised that if they cleared ground and built a house for the teacher, and a school, and undertook to feed the teacher, he would send one as soon as he possibly could. (This has now been done, and the men have come forward and offered their services as teachers and evangelists for this work.) In all over £150 was taken at this meeting. The atmosphere was most moving, and it was a most encouraging and reassuring witness by these people of their love for their Mission and Church."

REVIEWS

THE HOUSE OF THE OCTOPUS. By CHARLES WILLIAMS. Edinburgh House Press. 5s. 115 pp.

This is a profound study, in dramatic and poetic form, of the " cult of evil " and the royal road to it—the line of least resistance.

On the surface, here is an exciting poetic drama, dealing with the conquest of a small Christian community in a tropical isle by the armed forces of a New Order ; and although the author in his foreword warns us that we must not identify the happenings with any particular nation or locality, it is difficult to free our minds from recent happenings in the world when first reading this play ; even the spiritual content contains much that is personal to all of us in the events of the past five years. But that it goes much deeper and further than this will be obvious in studying the play, and studied it must be, for the verse is difficult. Charles Williams was a poet of high order, and the haunting grip and strength of his lines leaves no doubt as to that.

The story of the drama is this. A native community is converted to Christianity by a loving priest and father who has worked among them for years, and who knows their weaknesses and who loves them. To this community come the conquering forces of P'o-l'u, whose god is the Cephalopod—the Devourer—with modern fleet, planes, and equipment. The converts urge their father to save himself from being captured and possibly killed, by taking a guide and fleeing into the mountains so that he may live to continue his work. He is assured by the leaders of the people that they will be strong in their faith, even without him to lead them ; but one can see that, " good man " as he is, he is already a little " pricked " in his mind that they should feel thus certain. But he consents to go. The true guide that was to lead him to safety is superseded by a false guide, " Assantu," who has been absorbing the tenets of the Christian's Faith only that he may gain more power and renown in his own, and this man betrays Father Anthony into the hands of P'o-l'u, and he is brought back, not to death as he supposed, but to the chance of a fuller and better life for him and his people if he will but accept—while being allowed to continue the Christian practices—the NAME of the GOD of P'O-L'U. Father Anthony sees in this the means perhaps of converting P'o-l'u itself, and of great spiritual satisfaction for himself. It is his own simple people who bring to him the understanding that there can be no compromise with the true God, and that by going to P'o-l'u he is betraying all he has taught them. He is annoyed that they should presume to set their simple faith against his learning. In a powerful last act he comes to realize that they are only too right.

Throughout the action runs a symbolic figure called " The Flame," who represents the Holy Spirit, the uncompromising conscience of the Inner Soul.

There is so much behind this simple story—so much that readers may interpret in their own way—that to each reader may come a slightly

different interpretation. As I see it, P'o-l'u is Hell—a static hell—a hell of no progress. Their gods are Cephalopods, always devouring, taking; but there is no giving, no sacrifice. The leaders of the State—the Marshal and the Prefect—are so logical, so understanding, and they find a way with great ease to the mind of Father Anthony because he himself has arrived at the exalted state of "taking"; he is "taking" glory to himself for the work he has done, for the people he has converted. He does not wish them to be able to be faithful without his ministrations, his guidance; and he sees in the Marshal's offer fresh "taking" for himself.

> No missionary has ever reached there. . . .
> but O, if now I, by a fair chance,
> might . . . a little tact, a little care.

and

> To spell one word two ways is no great thing.

The same temptation that must often have faced the early Christians when they knew that they could, by burning a little incense to a false god, not only save themselves but also "save" others. It is Anthony's simple Christians that know quite definitely that his path is the wrong one, and that it is following the Line of Least Resistance that is leading him to hell.

There is not space to follow the many lanes of self-revelation through which this moving play takes us; but I can recommend it strongly as a stimulating and exciting study.

EILEEN THORNDIKE.

SOUTH SEA EPIC (S.P.G., 3s. 6d.) is a collection of first-hand documents—letters, reports, and newspaper articles—relating to events in the Anglican Diocese of New Guinea between the years 1939 and 1943.

The new Cathedral at Dogura was consecrated in 1939 and on August 10th, 1941, the diocese kept its Jubilee. Then came the events of Pearl Harbour and the rapid conquests by the Japanese in the Pacific. New Guinea was obviously in great danger and soon the entire white population, with the exception of the mission staff, began to leave the country for Australia.

Under these conditions the Bishop broadcast over the air a message to his staff which was truly apostolic:

"I would like a heart to heart talk with you. . . . We must endeavour to carry on our work in all circumstances, no matter what the cost may ultimately be to any of us individually. God expects this of us . . . the Universal Church expects this of us . . . the tradition and history of missions requires this of us . . . the people whom we serve expect this of us. We can never hold up our faces again if, for our own safety, we all forsook Him and fled when the shadows of the Passion began to gather around Him in His Spiritual and Mystical Body, the Church in Papua.

". . . Whatever others do we cannot leave."

The story is told of the Japanese landing and the mission staff still at their posts. The little Church of Papua remains steadfast, and amidst such conditions a native Christian was ordained to the priesthood! The cost to the Church was great—nine white missionary martyrs (including four women) and two Papuans. After the Japanese had been driven out the Bishop visited his scarred diocese to find that many of his mission station buildings had been totally destroyed.

It is indeed a South Sea epic. I closed the book feeling proud that I was a Christian, yet filled with humility. I thanked God that the Church can still in this twentieth century produce the human material from which martyrs are made. A copy of this book, which contains thirteen excellent photographs and a good map, should be in every church throughout the land.

F. C. POND.

THE UNQUENCHABLE LIGHT. By KENNETH SCOTT LATOURETTE. Eyre and Spottiswoode. 7s. 6d.

These lectures delivered by Professor Latourette in Harvard University in the early days of the war represent the distilled essence of his encyclopædic *History of the Expansion of Christianity.*

The author is well known as a talented, careful, and industrious historian in whom the scientist predominates over the artist. His larger work is a most impressive assemblage of historical data, and in these lectures he allows himself, with a candour and detachment which compel admiration, to frame hypotheses and make generalizations.

He cannot, of course, jump out of his skin, cannot abdicate from the responsibility of adopting a point of view from which to start, ; and he writes as a convinced believer in Jesus Christ. The story he surveys is the story of *Gesta Christi per orbem.* The person of Jesus is the touchstone by which every activity of Christendom is judged.

At times an unconscious personal bias towards what Ernst Troeltsch calls the sect-type as distinguishable from the church-type of Christianity peeps through, but the evidence suggests to him that " it is through some form of organized avowedly Christian fellowship of confessed Christians that the impulse given by Jesus is continued from age to age."

There is perhaps a tendency to belittle what Livingstone envisaged as the twin expansion of commerce and Christianity, and the close interrelatedness of Law and Gospel, State and Church, in the divine economy. But with his main contention we are bound to agree that the Faith has thrived most in lands and ages in which the Church has had the greatest freedom from governmental control.

There are many illuminating guesses and generalizations, and his main conclusion from the evidence is heartening. He discerns so far in the story of Christianity a rhythm of advance and recession, but finds that each advance is stouter and more far-reaching than the one before it and each recession shorter in duration and instinct with material for the next advance.

E. R. M.

MANY CREEDS: ONE CROSS. By CHRISTOPHER E. STORR Archdeacon of Northam, Western Australia. S.C.M. Pres London. 128 pp. 6s. net.

The first chapter of this book, "Christ and the Great Worl Religions," introduces the reader to the purpose and the effect c studying other living religions. He faces the fact that some peop who study other religions superficially get a general idea that religiou truth is hazy and uncertain, with the result that their missionar enthusiasm is blunted. On the other hand, he points out the valu of understanding the faiths of people with whom, in this contractin world, we are bound to have more and more contacts; and he bring out, both in this introductory chapter as well as throughout the boo the value to us of such studies in making clear the distinctive feature of our own religion.

The next three chapters deal respectively with the three great religion of Hinduism, Buddhism, and Islam. It would be easy for the exper to criticize these chapters for what is left out, and in some cases fc opinions which are not quite in line with the most modern researches The answer to such criticism is to ask the critic to compose an accoun of Christianity of the same length which would give a fair and inclusiv picture. On the whole it can be said that these chapters give a reason ably accurate and comprehensive introduction to their subject, an show well some of the chief points in which these religions differ fro Christianity. Sufficient is said to show that all religions are not th same, and do not offer the same goal. Readers who are new to th subject will certainly be impressed with the need of the followers o these religions for the revelation of God in Christ.

The last two chapters deal with what certainly cannot be called grea religions, the Confucianism of China and the Shintoism of Japan. N Christian can think for a minute that these systems can be satisfyin to the human soul. The tendency would rather be to dismiss them a not worth studying; but this tendency is countered by an interestin comparison with movements with which we are painfully familiar i the West—Confucianism with that popular attitude of making man kind the centre of thought, which is called humanism, and Shinto with the idolatry of the State which we have learnt to know as Nazism an Fascism.

One hopes that this book will whet the appetite of the reader fo further study of other religions, and will urge him on to greater zea for the world-wide propagation of the Christian gospel.

L. E. BROWNE.

Reviews are contributed by Miss Eileen Thorndike; the Rev. F. C Pond, Vicar of St. Peter's, Ealing, and formerly in Queensland; th Rev. L. E. Browne, Professor of Comparative Study of Religion Manchester University; and the Editor.

Printed by Wyman & Sons Limited, London, Reading and Fakenham